

not A breese discourse of

Rom. 12. of the Apostle, make themselves equal, with men
 of the lowest degree, and not set themselves above
 the highest upon earth. They would as the Apostle
 Phillip. 2. willeth, labour to be of one minde with Christ Je-
 sus, who abased himselfe and became of no reputa-
 tion. There should not be found amongst them, one
 Pope like to Clement the fift, who in the daye of
 Plat. in vitis his Coronation, loske out of his Mitre, a Jasper
 Pontificum. stone, or as Platina willeth, a Carbuncle that was
 Blond. 9. esteemed to be worth fife thousand Guilders, or as
 Dec. 2. Blondus willeth, many thousand florens. We
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 are borne upon mens shoulders: The great & pom-
 pous glorie of theyr Cardinales, should not be tal-
 ked of as it is: Theyr Lording and loytering should
 not be so well knowne amongst men as it is: The
 fat feeding of themselves, and hungerstarving of the
 flock of Christ amongst them, should not be so ma-
 nifestly seene as it is. And to conclude, if they were
 Apostolique, they would in all pointes endeouore
 themselves to follow Christ, as the Apostles did,
 1. Cor. 11. that they might boldly say with S. Paule. Follow
 me as I follow Christ. God graunt that they may
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 ans in Roome were. Amen.

(C)

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FINIS.



A
DISCOVRSE
OF THE LADIES
OF HALL AND SI-

CHEM, IN WAY OF PRE-

face: shewing particularly
the occasion of this new
Gospel.



THe blessed *Mother of*
our Lord, as the Church in all ages
hath done, so doth ours, willing-
ly honour, as the most blessed of
all Saints, yet as a creature, and as
one saued by *her sonne*, that *Sau-*
our in whome *her spirit* reioyced: (a) we

know and acknowledge that not she but the *holy ghost*
hath said that *all generations shal cal her* (b) *blessed*: Yet we (b) *Luke*
muſt confesse, we are of that fathers religion, who
said, (c) *her spirituall bearing of Christ was happier then her* (c) *August*
carnall, lib. de virginat

(a) Luke 2

(b) Luke

(c) August
lib. de virginat

Felicior pat-
 ris spiritualis
 quam carnalis
 beator enim
 Maria fuit con-
 cispiend, Chri-
 stum fide quā
 carne mater
 na enim pro-
 pinquitas nihil
 ei profuisset
 nisi felicius chri-
 tum corde quā
 carne gestasset
 (1) Idem
 inde felix quia
 verbum dei cu-
 stodivit non
 quia in illa ver-
 bum caro fact-
 um est.
 Papists them
 selues cannot
 deny but our
 men do (out of
 this case) speak
 and write most
 reverently of
 the blessed
 virgin as nam-
 ly, i. uher O-
 colau padius
 Brentius span-
 genbergius
 vrb Rhegus
 Pacer Bullin-
 ger.
 All this is
 confessed by
 Coecius the
 greater papist,
 in his thesaure
 catholic.
 To. 1. Li. 3.
 ar. 5. p. 300.

*carnall, and her selfe more blessed by conceiuing Christ in her
 heart then in her wombe, and by beleecuing in him then by bea-
 ring him, for her bearing him in her body would not haue sa-
 ued her soule, if she had not more happily borne him in her
 heart. And in another place, (d) she was happy and bles-
 sed, not because in her the word was made flesh, but because
 she heard the word of God and kept it.*

This her blessednes, farre be it from vs to impeach:
 and who would not yeild her all blessednes and ho-
 nour that a creature may haue, of whome God
 vouchsafed to take the flesh of man? And if any of our
 Religion hath giuen any words of her, that may giue
 the least blemish to her blessed state, it was not done in
 any the least contempt of her, but in the zeale they bare
 to the honour of their *Sauour*, whome they held dis-
 honoured by the vnequal cōparing of her with him:
 for what will not a Christian mans zeale cause him to
 doe, when he seeth his God dishonoured? who would
 haue thought that *Moses* would haue cast so carelessly
 out of his hands, so pretious a iewell as were the two
 Tables written with the finger of God? and yet when
 he heard the name of the *Lord* blasphemed, he forgot
 himselfe and them, and as though he remembered *none*
but God, he threw them away and brake them in pic-
 ces.

If *Moses* his zeale makes his hastines excusable then
 no reason to condemne them whose zeale gaue pas-
 sage to their passions, and caused them for the honor
 of the *Creator* to forget the priuiledge of a *Creature*:
 and Idare say there neuer was learned man of our pro-
 fession

fession that presumed to touch the very skirt of the
 garment of her glory, vnlesse they saw her set in com-
 parison with *God* or *Iesus Christ*, which seeing the Ro-
 mish Church dare offer to do, thereby ecclipsing the
 glory of *Gods mercy* and the worthynesse of *Christs sa-*
tisfaction, we holde it our duties to be zealous for the
 glory of our God, and to preserue as farre as in vs ly-
 eth the prorogatiues of our Sauour, if it be said that
 they match her not with God or *Christ*. I answer they
 doe, and that in such a measure, as we dare pronounce
 her or any Angel *accursed* that should either arrogate
 or accept of that which the Romish religion ascribes
 vnto her. Too good euidence hereof hath bene seene
 in all ages for these 200. yeares last past, wherein they
 haue fallen from honoring her as a *Saint*, to magnifie
 her as a *Mediator*; to pray to her as to a *God*, to trust in
 her as in a *Sauour*: Many perticulars haue bene spe-
 cified by many of our *writers* which by the *aduersaries*
 could neuer be *denied* (they are so euident) & yet were
 they neither *ricanted* nor *remoued*, but contrarywise
 they haue proceeded from euil to worse, till their blas-
 phemy haue euen peirced the *heauens* and touched the
 Crowne of the *Almighty*, & confronted the woundes,
 merrits and bloud of our *Sauour*. Particular instances
 heereof are many, which may be collected out of the
 Authors of late yeares, part whereof shall if God
 permit be perticularized in this Treatise.

But aboue all there is one, which as it is the latest,
 so is it the fowlest, and wherein Popish blasphemye
 is at the height, as now it giues hope to all *Chri-*

D

stian,

Bonaenure
 himselfe said
 that we mu-
 take heed lea-
 we so farre
 aduance the
 glorye of the
 mother that
 we diminish
 the glorye of
 the sonne.

Reinoldus
Idolatria.
Catalogus
stium veritate
Perkins, of the
Idolatrie
 the last time

cucl.

stian men that their prayers are heard, her end is at hande, and that *her iniquitie is come vp before God*. And there remaines nothing but the reuenging hand of God to be stretched out vpon her. We haue it not from the report of merchants, from the letters of the posts, nor from the Intelligence of Embassadors, for then our aduersaries might suspect it, Nor from the reporte or writings of our own men, for then let the world not beleue vs: but we haue it from the fountaine it selfe euen from the *Recorde* wherein it is written, with the *Authors* hand: and surely if the euidence were not beyonde exception, our selues would not beleue it of them, though they be our enemies. Thus standeth the case.

Amongst the late deuices that Romishe pollicye hath forged to vpholde their hierarchie, a principall is, their *art of Miracles*, which they pretende to haue so ordinarye, that in many Churches they haue more *miracles* then *sermons*: but alas daily experience sheweth that they be *lyinge Wonders* and no true miracles. Now because such tricks are most effectually to delude the common people, and that they finde themselves and their cause to haue lost much of late in many parts of *Christendome*, therefore to recouer themselves and to gaine credit to their forlorne cause, they haue most busily applyed this point of late, and haue by the crasse of Machiuelian *Iesuits* (as *Watson* their brother Preist often stiles them) so farre preuailed, that there scarce passeth a month wherein some new Image of our Lady is not found, or some strange miracle and

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their quod-
ets often,

wonders heard of.

Two yeares agoe they caused a storye to be written and published wherein they blush not to make their people beleue, that more miracles, and greater then Christ did, haue beene and are daily done at *Hall* (a towne in the borders of *Brabant* and *Henault*) by the virgin *Mary* at a picture of hers in a Chappell there: and this is set out by no vulgar or triuiall fellow, but by that famous Apostat *Lipsius*, that the tale may carry the more credit: and the miracles are not of ordinary but of the highest nature: for healing of frēsie, feuers, cōuulsions, is nothing, nay: sight is giuen to the blinde, and whereas Christ raised but 3 from the dead (that we know of) our Lady of *Hall* (saith *Lipsius*) gaue life to 7 at least that wer dead: Loe here how far short Christ himselve is of his mother: and now we meruaile no more if they haue written that *St. Francis* did all that Christ did and more then Christ did, seeing the picture of his mother, can doe more then he did.

I say the picture of his mother, because *Georgius fabricius*, the Popes cēsor of books, in his allowance of this legend of *Lipsius* saith, that God giueth and communiceth downe power to worke miracles not onely to the virgin *Mary* and the *Saints*, but euen to their Images or pictures: beholde good reader a worthy peice of new refined popery, Gods diuine power is communicated to the very pictures of creatures: And if any man obiect that miracles are not in these dayes to be expected, *Lipsius* hath a learned and catholike answer,

See the booke
called *Lipsius*
tri diua.

Virgo Hallen
sis.

laurus daugh
ter.

Omnia quae
est Christus se
est Francis
plura quam se
est Christus se
est Francis
lib. confirmat
sum beati Fra
cisci.

strange doe
nine of pope
ry.

that now indeede in respect of *Christ*, or to auerre his doctrine, or to maintaine his honour, they neede not, but the case is otherwise (saith he) with *Saints*, for many doe refuse to worship them, and grudge at the honour that in the Romish Church is giuen them, and therefore to defend them in this point, and to establish that worship which they doe vnto them, God suffereth so many miracles to be done euen by their *Images*: which answer being well considered of, what a kinde of doctrine it containeth, I leaue to the learned and iudicious Reader :

I onely say, that if this be true, then how sorteth it with the very body and current of his story, by which no man can deny, but it is apparent that most of the miracles which he specieth, were done almost 200. yeares agoe, namely betwixt the yeares 1400. & 1500. long before *Luther* began to preach, and as they say afore our Religion was in the world, and consequently before the worshipping of Saints was withstood, therefore it followeth; that miracles were ordinary at Saints Images, euen then when worshipping of Saints was not denied: *Lipsius* might haue done well to haue reconciled so euident a contradiction.

But what assurance haue we for the truth of these miracles? or how know we that this is an approued picture of our Lady? *Lipsius* answereth that there was one *Sophia* daughter to the Landgrau of Hesse, by his Lady Saint *Elizabeth*: (a Saint of Pope *Gregory* the 9. making within foure yeares after her death.)

This *Sophia* (saith he) as it is thought, had certaine Images

By popishe
doctrine Christ
both more to
establishe the
worshipping
of Saints then
is owne,

images of our Lady, giuen her by her mother *Elizabeth* (was it then but thought so, and must we now beleene it?) one of these she gaue to the Nunnes of the Nunry at Vilvord, and that was called *our Lady of comfort*: 2 more she gaue to *Madam Machrild*, or *Maud* her husbands sister, who bestowed them thus: one she gaue to *Grauesand*, another to *Harlem* (two townes in *Holland*) the third, which it seemes stole all the vertue from both the other to *Hall*, a towne in *Henalt*, (and this is that we now speake of:) and to ad more credit to the story, he tels vs that this Lady *Mawde* was Mother to that Ladye *Mawde* who bare at one birthe 164. children, which were all borne aliue, and baptized by a Bishop: So (saith *Lipsius*) this is that image, which now we worship at *Hall*: and thus strong a foundation hath the storie: and now may not all *Caluinists* be ashamed to doubt of this storie or to suspect these grounds?

Now therefore surely we must needs beleene (els we are vnbeleuing heretikes) that one was before this dispossessed of a diuell without any other meanes, for so he saith, and that ten at least were deliuered from present death by but calling or thinking vpon *our Ladye at Hall*, and that seauen were raised from death to life being but layd before the image; and all these within the space of xx. yeares, and in one countrey (so ordinarye a matter is it in Poperye to raise the dead.) Nay we must beleene (or els we are infidels) that when a faulkener should haue be hanged for loosing his Lords faulkon, and had the rope about his necke,

An olde storie but greatly suspected by *Erasmus* and other learned men, to be fabulous.

ade their lost
wkes, neuer
tore heard
sproue this
ipsius and
ou wilt haue
any Faulke-
ers turne pa-
ists,

See the olde
nglish legend
n folio, of the
se of S. Tho-
mas of Can-
terbury.

See the booke
alled, *Liber*
onformatum
S. Franc. se.
of any impres-
sion.

See the con-
formitye of
the olde im-
pression and
his life in En-
glish.

and did but call to mind the *Lady of Hall*, forthwith the Hawke came flynge home againe, and light vppon the faulkeners shoulder, and so saued his life: for this is not *Lipsius* ashamed to report. VWhich if it be true, then we shall lesse wonder hereafter at that in the *legende*, where it is reported how a Parrat hauing gott abroad out of her cage and sporting her selfe in the ayre, was by and by espied by a hawke, who being readye to seaze vppon her, Instantly the *Parrat* seing herselfe in danger to be surprized, cried out *S. Thomas a Becket* saue me: and presently the hawke fell downe dead and the *Parrat* was deliuered.

As also those miracles of *S. Francis* so far beyonde *Christ* or his Apostles, that he tamed wilde beasts, that he preacht vnto a *Wolfe*, and conuerted him from his crueltie, and calling him by the name of his brother *Wolfe*, made the towne of *Engubium* & him friends, who of long time had beene at contention, and for the assurance of the peace, he made his brother *Wolfe* to giue him his faith in the Market place, before the Magistrates, and afterward the *Wolfe* went vp and downe the citye, and tooke his meat from dore to dore: Loc here you heretikes, here is a Miracle worth something: and if they wil not belecue me, looke in the holy booke of Conformities, and there you shall finde all this and much more: as namely, how the birds would come flyng, and the beasts flocking about him to heare him preache, and how the Nightingales and other birds would come and helpe him to say Masse, and sing his office, and would answere him verse for verse.

Come

Come out ye heretikes (*Caluinists and Lutherans*) *Saint* Francis and his followers challenge you all to bring out one miracle like these, to approue your religion surely they may, and for ought I see *Christ and his Apostles* also, for they neuer wrought such a miracle to confirme the Gospell. Is it not then apparant that saint Francis hath done more then Christ did?

Sedulius a Popishe writer hath this last yeare defended all these.

Oh my deare countrymen, (you that name your selues the catholikes of England, if you would but open your eyes and consider of this, I durst make your selues iudges, what diuinitie this is : if you suspect me, beleeue me nor, looke into the bookes themselves, and beleeue your owne eyes : if you say vnto me that some such impieties and follies might creepe into the olde bookes, 100. or 200. yeares agoe when the times were not so warye nor suspitious ; but the Church hath since reformed such abuses, I answere, I alledge most of this, out of the Booke of conformities, lately corrected and printed in Italye within these 20 yeares : but if you looke into the olde one, printed 100 yeares agoe, (wherewith your forefathers were abused) you shall there finde such matter, as for reuerence of the Reader *I shame*, and for the honour of God I *fear* to write.

And as for these miracles at our Ladyes picture at *Hall* they were neuer offred to the worlds view nor euer came to light till within these 3 yeares that *Lipsius* (a man who durst doe any thing but honour Christ) presumed to publish them, and with foule impiety to write that in these dayes *Christ* and his doctrine, ser-
uice

See the con-
formitie of the
olde impressiō
of his life in
English.

uice and religion needes no miracles but the Saints and their seruice and worship do stand in neede thereof: and as in the infancy of the Church *Christ* had his, so in the perfect state of it, *Saints* and their Images must haue their miracles: but obserue withall that (if they say true) more strange and as I may so say, more *Miraculous Miracles* are done for the honour of *Saints*, and approuing the worshipping of them and their Images, then were for the establishing of the Gospell, the abrogating of the ceremoniall law, & for prouing *Christ* to be the sonne of God.

Lipsius dred a
relapsed papist
at *L. wein* ano.

If *Lipsius* were liuing I would not spare to tell him: that this his doctrine smels strongly of that whereof he hath beene, it seemes not without cause suspected, which because he is dead I will forbear to name.

But some of our English Papists (which are not learned) may doubt whether there be such a booke or no, or if it be not deuised by vs, and fathered on them, (for so do their Preists often suggest vnto them of such books as they feare the people will mislike) but if any of their misleaders doe so misinforme them, let them know the booke hath beene twise printed at *Antwerpe*, & once at *Paris*, with allowance of authoritie in both places, not onely of the Censors of Books, and the Archbishop of the place, but the matter and miracles in the book are confirmed with the bulls of 2. Popes, one of Pope *Nicholas*, in the yeare 1451. the other of Pope *Clement* the 8. within these 8. yeares: and if any should be so vnreasonable as to thinke that we haue forged all this,

These bulls of
2. Popes are in
the end of the
book.

Possennine

Possene the Jesuite may giue him full satisfaction; who in his *Apparatus sacer* hath published to the world that *Lipsius* in the yeare and at the place aforesaid, did put out such a worke, & giues him spetiall cōmendation for his labours, in that and the like for the Catholike cause.

But hath not *Lipsius* recanted, or the Romish Church reformed this since then? Alas, *Lipsius* was so farre from that, that the yeare after, very neere vnto his death, as though he intended nothing but to heape up wrath against the day of wrath, he added drunkennes to thirst, as the Prophet saith, for heaping sin vpon sin, instead of reuoking & recanting his former collusion, he published another pamphlet, a more ridiculous Legend, and fraught with more improbabilities and impossibilities then the former. It beares this title: *Iustus Lipsius his history of our Lady of Sichem, or of our Ladies picture, of the craggy-rocke or sharpe hill, and of her new miracles and benefites: at Antwerpe. 1605.*

At this Image saith he, are wrought miracles of all sorts Apoplexis, Epilepsies, goutes and all kinde of diseases are healed, lame are restored to limbes, blind to sight, deafe to their hearing: and all these by heapes, not sil-dome or extraordinarily, but yearly monthly, dayly: almost 60. are registred by *Lipsius* besides many more omitted, and all to be done in 2. or 3. yeres, inso much as if his report be true, God makes miracles farr more ordinary for the honour of Saints and their Images, then he did for confirming the doctrine of Christ and his Apostles: But what credit hath the story of our

E

Lady

Iustus Lipsius vir vere Catholicus inter complures eruditissimos libros, anno. 604. edidit librum hac praenotatione Iusti Lipsii diua virgo Hallensis eiusque beneficia & miracula bona fide atque ordine descripta. Antuerpia apud moretum. Poss. Appa. sa. To. 2. in litera 1. page 318

Iusti Lipsii diua virgo A. spricollis.

Lady of *Siehem*? euen as good as hath our Lady of Hall, els let the reader iudge.

The tale of
the Image of
the craggye
hill.

Neere to the little poore (but olde) towne of *Siehem* saith *Lipsius*, there is a mount, barren, rough, and craggy, on one side whereof there is a little hillocke: on it growes an Oake, and in it or fastened to it, is a little Image of our Lady, which hath done great miracles in time past, and was therefore worshipped of the people there: but how is that proued? thus: about 100 yeares agoe, a *Shepherd* found that Image, & put it in his bosome, thinking to carry it home to worship it, but as he was in these thoughts, he was sodainly stricken & astonisht in his senses, & benūmed in his whole body, insomuch as he could not stirre one foot but stood still like a dead tronk, not knowing what to think of it, nor how to help himself: his M. wanting both his shepherd and his sheepe, sought them, & found him so standing, who tolde him the whole matter: his M. taking the Image, went with great deuotion and set it vp in the Oake againe, & forthwith the shepherd had his limbs restored, & went & worshipped it, and so by their reports, al the country heard of it, who came by heaps & wer healed of al diseases, but agues especially, and so it continued (saith he) til within these 20. yeres, about which time the blessed Image was stolne or lost no man can tell how. (But is it not strange that if it could doe these miracles, they would let it be lost so carelesly?) well, lost it was: But what tho? people went as fast then as afore, and still as great cures were there done as when the Image was there: and in
want

want of the Image the people worshiped the Oake, & why might they not said *Lipsius*? the holy Image had hallowed the tree, so that it might lawfully be worshipped: (heholde popish deuotion!) yet saith he we worshipped not the tree, but in it the Image, and in it our Lady, and in her God. Marke good Reader, God gets his worship at last, though it be at the fourth hand: they tender it to the tree, the tree yeeldes it to the *Image*, the Image conueies it to our *Lady*, and she presents it to *God*: so then by popish doctrine & deuotion God is serued and honoured after his creatures, and so at last gets his owne, If they say that the worship is intended to God, and is not ended but in him: I answer, but were it not better that the worship were offered immediately from the heart and hands of the worshipper to God himselfe, and to passe through no hands, but of his sonne the mediator? but this is heresie, let it passe, or els it must passe the fire.

To returne to the story: our Lady of *Sichem* is lost, but what then, must the poore towne loose her traffick and liuing? (nay rather we wil make another, for that is no hard nor vnusuall thing in that religion:) and so saith he 7.yeres after: an honest and deuout Alderman of *Sichem* (perceyuing well how his and his neighbours gaines came in, and how the poore towne liued) like a good townesman, made another Image, put it in a boxe of wood, and fastened the boxe to the Oake, that so their Lady might not be lost so carelessly as afore.

This new Image thus made, did as many miracles

Alwaies remembered that I meane not in any of these speeches the blessed virgin whome as I hold a blessed Saint in heaven, so I present her with all the honour that may be giuen to a creature: But I meane *Lipsius* his lady of Sichem, or our lady of Hall,

as the other, and why should it not, for was it not as good as the other? nay it may be it was more curiously carued and better wrought. Thus it continued certine yeares till at last the Parish Priest perceyuing they began to be well customed, bestowed some cost on their Lady which got them so much, and built her a little chappell of boords, and there placed her. But still their custome growing greater, they shewed themselves thankfull to their patronesse, and as she filled their purses, they sought her honour, and built her a faire chappell of stone, some 2. yeares agoe, and in that resteth the Image, working miracles euery day. But what became of the holy Oake? it was so cut away by pieces by deuout persons, and carried away, that it was in danger of falling, and a counsell was called in the towne what were to be done with it (*as in so great a matter it is requisite*) and there, after serious consideration, it was grauely concluded, that it should be cut vp by the rootes, & with much solemnity brought into the towne of Sichem, where when it came, forthwith happy was he that could get a peece of the holy wood, whereof (*saith Lipsius*, and blusheth not to write it) diuers made them little Images, and with much piety do worship them: others that were sicke of grievous diseases, shaued it into their drinke and drunke it, and so were healed. See what an excellent religion this is: one Image hath begot many, and the first Image being but fastened to the tree, so sanctified the whole Oake, that euery Image made of the whole tree, should be as good as it selfe, and euery crumme of

of the wood should worke miracles, as fast as the Image did.

Loe heere the history of our Lady of *Siehem*, or of the sharp hil: & this legē is not *Lipsius* ashamed to thrust vpon the vworld, for a true & vndoubted story: such are the times we be fallen into, that to set fast the crowne vpon the Popes head, truth must stand aside and lies must pass for currant without controule: and such a cause is Popery as cannot continue in credit before the people, but by forging a continued succession of lying wonders, for now we are made beleue, that the Virgin *Mary* hath 2. Images within few miles together which haue done more miracles in a few years by-past, then God himselfe did in the olde, or Christ and his Apostles in the new testament: Such Idols of indignation doth the Romish harlot aduance against the soueraigne maiesty of God, to prouoke him withall: for what is it but an Idoll of indignation, that not a creature only, but the very Image of a creature should be made pertaker of the deuine power and maiesty of God?

The time was when *Isaiah* the Prophet durst say of God, *I am the Lord, this is my name, and my glory I will not* Esay 42. 28
giue vnto another, nor my praise to grauen Images: but how soeuer that might be tollerable doctrine in those daies had he liued in these, he must haue bene taught that a part of the glory and praise of God, may daily be giuen to grauen Images, and yet the glory of God not at all thereby impeached, but rather augmented: Loe what Idols of indignation and abominations lye hid vnder

vnder this mistery of iniquity.

Ezech. And yet good Reader (as God saith vnto the prophet) *turne thee a little and thou shalt see greater abominations then these.*

It is yet scarce 3 yeares agoe since the tale of our Lady of Hall, was forged by some Iesuit, and published by *Lipsius*, when withrall, a faire picture grauen in brasse was prefixed vpon the first page before the booke of our Lady holding her Sonne in her armes.

And beholde, the Iesuits as though the Mother were a woman and the Sonne but an Infant : or as though they had gained mercy by Christ already, and would now see what they could get by the Mother, began to call in question his *merits* and mediation, and the digniry of his *wounds* and sufferings, & at last pronounce that his *wounds* and her *paps*, his *bloed* and her milke, are either all one, or els that the *milke is better*.

And yet before we enter into the perticular, let the reader obserue, that though the Image be both of our Lady (as they call her) and of her sonne Iesus our Lord, yet notwithstanding the miracles are all ascribed *to her* and her picture, and none to *Iesus Christ* : for the colouring of which impiety, what they can say I see not, vnlesse they dare affirme that the sonne will doe no miracles in the presence of his mother, to which end, it may well be noted, that generally in all places where the mother and the sonne, the virgin Mary, and our Lord Iesus be pictured together in their Churches, she is alwaies set forth as a woman and a mother, and he as a childe and infant, either in her
armes,

armes or in her hand, that so the common people might haue occasiō to imagine, that looke what power of ouerruling and commaunding the *Mother* hath ouer her *little childe*, the same hath *she* ouer her sonne Iesus: and that seeing the sonne is but an infant in his mothers armes, therefore they might not wonder why her picture doth all the miracles, & his none; for its likely, Christ did no miracles whilst he was a child: into these superstitious and euen blasphemous conceits do they indeuour to driue their people, not caring what they derogate from Christ, so they giue it to their Saints: Is it not admirable that still they will make him an infant, still in his mothers armes, still vnder her power, and still all miracles must be wrought by her, and at her picture, as though either he could not, or in his mothers presence would not, or (at the least) as though she had many enemies, and therefore needed miracles, and Christ none? But alas who seeth not that the Athisme and prophanesse of the world causeth euen the name and religion of Christ to be blasphemed, that if miracles might lawfully be expected, we should thinke them as needfull as euer since the first planting of the Gospell: it is therefore a strange peice of Popish doctrine, that there is more cause that the virgin Mary and her picture should haue miracles for them, then Christ and his religion.

But yet this, and all other their suspicious and impious speeches and practises against the honour of Christ & his religion, are in my iudgement inferiour, and

and may all stoupe to this newe impiety of the *Iesuits*, wherby the *Mother* is compared to the *Sonne*, not as being a childe, or a man, but as the Sauour and mediator : and the pappes of a *Woman* equalled with the wounds of our *Lord*, and her milke with his bloud.

If this were written by *Protestants*, some might say we might report partially, or if it were a matter of olde, the age might yeild suspition that it were made worse in the carriage : But when it is a matter of yesterday and comes from themselves, partiallity it selfe cannot cauill against it.

And the perticular is this *Clarus Bonarscius* a Iesuit or the Iesuits Patron, published this present yeare to the world a volume large enough, in defence of the whole order of Iesuits, the booke bears this title.

CLARI BONARSCII,
AMPHITHEATRVM HONORIS.

In quo

CALVINISTARVM

IN SOCIETATEM IESV,

criminationes ingulatae.

Editio altera, libro quarto auctior.

PALAEOPOLI ADVATICORVM,

Apud ALEXANDRVN VERHEIDON. 1606.

This volume he erected, as a theater, yea an *Amphi-
theater*

theater of Honour, in defence of the Iesuits, wherein after he had assailed with much sleight of wit, and in a strange stile, to wipe away many foule blots, with which that Atheisticall broode hath stained the *holy name of Iesus*, and adorned it selfe (for generally that which dishonors God adornes them) and after he had ranged ouer al the reformed Churches, and raked vp all rotten slaunders, and reuiued the callumnations that were answered, dead and buried, 40. 50. and 60. yeares agoe, and rayled vpon the liuing and dead, *Caluin*, *Beza*, *Pareus*, *Stenius*, *Tossanus*, *Faius*, and many other holy and learned men, with that bitternesse and virulency as neuer was before him: yea, moreouer after that he had laid high and horrible imputations vpon this whole state, and (like a true Iesuits Impe) slaundered the whole gouernement, with foule iniustice, and monstrous cruelty in many perticulars, and had in Iesuiticall pride, dared to defile the name and honour of renowned *Queene Elizabeth*, (whose memory for euer will be blessed) with words vnworthy the mouth of a man (if he were not a Iesuit:) at last from the defence of Iesuits, he falls in to defend *Lipsius*, (a good friend of theirs) and his two stories of our *Lady of Hall*, and our *Lady of the craggy Rocke*, and not onely labours to make good all his fancies and fables, but further (to shew that a Iesuit hath one tricke of impiety beyond all, and is anointed by the diuell with the oyle of mischief aboue al his fellowes) addeth a number of verses directed to that picture, which he calleth *our Lady of Hall*, fraught with so fearefull blasphemies a-

see for these
perticulars of
our *Queene*
and state,
lib.

F

gainst

Luke.

gainst the *blood* and *merits* of the *Mediator*, as no Christian eares to this day did euer heare, and doubles no Christian heart can patiently endure: and certainly if the blessed Virgin *Mary*, to whose picture he hath consecrated them, may be his Iudge, without doubt both he and his blasphemy will be condemned to hell: and she whose soule reioyced in God her Sonne and Saviour, her soule I say will reioyce in the iust damnation of him who shal match the milk of her a creature, with the blood of him her Saviour: But shall we heare them? no will some say, let blasphemy rather be buried in the depth of obliuion, darken not the *Sunne*, defile not the *heauens*, poyson not the *ayre*, burden not the earth with it, amaze not the *minde*s, and terrifie not the *conscienc*es of weake Christians: and assuredly could I bury it so that it might neuer *line*, and *quench* it so as it might neuer *flame* againe, and if my Booke were the onely Copie in the world, I would rather choose to couer this shame of the shamelesse *whore* of *Babilon*, then by discouering it to cause good mens eares to tingle, and their hearts to tremble: But seeing the strumpet hath the whores forehead, and glorieth in her owne shame, & sounded out this blasphemy (as with a trumpet) in the eares of all Christendome by publishing it in a booke which he calls the *great theater* of the *Jesuits Honour*, euen bringing so feareful blasphemy vpon the stage, & dare diuulge it in a second impression, least the worlde should want it;

Let vs therefore craue leaue of our Lord *Iesus*, to discouer her shame wherein she glorieth, and that wee may

may without impeachment of his honour, repeare so
foul blasphemie, that so the world may both perceiue
what a religion popery is, and that we for our parts
haue no fellowship with such abominable workes of darknes.

The title he giues them is this:

Ad Diuam Hallensem,

Puerum Iesum.

THAT IS,
To our Lady of Hall,
and
The Childe Iesus.

See first the impiety lurking in this title. She is a
Queene or Lady, Iesus a *Childe* or infant: compare this
with holy scriptures, they indeede speake both of him
and her, but of him as God and a Saviour, of her as a
creature; the mother onely of his humanity (although
the mother of him that was God) and exercising pow-
er onely ouer his humanity, and that onely during his
infancy and priuatenes, but not after he tooke vpon
him the Propheticall office of the mediator, for then
he said (in a certaine case) *woman what haue I to doe with thee?* and againe, being tolde *shee was without to speake*
with

John. 2. 4.

math. 12.
vlt.

with him, hee answered that hee had more Mothers, tho not in the same, yet in a better sence : for *whosoever did the will of his father, the same saith he is my mother*: thus the scripture proceeds to describe him in his propheticall, and afterward in his priestly office, and leaues him not till at last he be ascended into heauen, and haue taken possession of his kingdome, and then the scripture leaues him in his glory.

Is all this true? and yet must he now after 1606. yeres be an infant in his mothers armes? and for her the holy scriptures speak no more of her, but as of a creature, a woman, a beleeuing Iewe, a holy saint, saued by faith in her sauiour Iesus Christ, and so leaues her, with little mention (after *Christ* was baptised, and entred his propheticall office) *her body* to goe the way of all flesh, and her soule to enter into that great glory which Christ had purchased for her, and all that spirituall kindred of his, whome with his owne mouth he had pronounced *more blessed for hearing his word and keeping it*, then they could haue beene by being the mother of his flesh:

Luke 12

And yet now after 1600. yeares, she must still be a commaunding mother, and must shew *her authority* ouer him, and he must receiue our prayers by her meanes, and stil she must beare him in her armes, or lead him in her hand, and her picture must worke all the miracles, but his none: and she must be saluted as a Lady, a Queene, a Goddesse, and he as a childe: If this be not so, let this Title iudge: *Ad Diuam Mariam, & puerum Iesum*. But let vs leaue the Title, and not stand long at the gates, but

Monstra te esse Matrem
amat per te
reces.

so are the
missals, Breua-
ries & offices
that are refor-
med.

but enter this *Citty* of confusion.

And now all good Christians hearken with grieve of heart to that which I rather wish you might neuer haue heard; but if your eares tingle, your haire stand vp, and your hearts tremble at the blasphemy following, blame the heart that indighted it, the hand that wrote it, the Religion that allowes it, and not the pen that discouers it.

Thus then begins the Iesuits Gospell.

*Hæreo lac inter meditans interque cruore
inter delicias Vberis et Lateris.*

That is :

My thoughts are at a stand of *Milke* and *Blood*:
delights of brest & side, which yeilds most good.



Hearken thou blessed Apostle Paul,
(if thou in heauen canst heare the blasphemy on earth,) thou that didst preach and write, that *thou desiredst to know nothing but Iesus Christ & him crucified*: thou that didst teach the Churches onely to know & belecue in *Christ* for saluation: & almost 20 times in thy *Epistles* hast magnified his *Blood*, without once mentioning the virgin *Mary* or her *Milke*.

II. Cor. 2.2

Heare and be astonished at this, that some who pro-
fesse

fesse to be thy Disciples or thy fellowes rather, cannot tell whether to choose that *bloud* of the mediator, or the *milke* of a woman: At least harken thou *blessed spirit* of truth, thou that canst and wilt heare, thou that didst inspire those holy truths into that holy *Apostle*: behold a religion risen vp in the world, that dare compare the *bloud of that God* who was by thee conceived, with the *milke of that woman*, who was the mother of his humanity and was saued from hell and damnation by that bloud, and that dare allow her professors to make doubt whether to esteeme the greater delight of their soules *her milke* or *his bloud*: and we for reproūing this, must be accounted heretickes: heare from heauen we beseech thee and Iudge betwixtvs.

The blasphemers proceedeth.

*Et dico si forte oculos ad Vbera tendo
Diua Parens. Māmæ gaudia posco tuæ
Sed dico si deinde oculos ad Vulnera verto
O Iesu Lateris gaudia malo tuæ.*

That is:

And say aloud when I the Teates do see,
O Goddesse mother, lend thy Brests to mee!
But thus I beg, when on the wounds I thinke
O Iesu giue me from thy side to drinke,

What

What before he deliuered more darkely, now he maketh plainer : if any doubt what milke what blood he meant, hee answereth our Ladies *Milke*, and *Iesus Christ his blood* : but what doth popery make question whether of these two is better ? is this their holy Catholike Romane faith ? If not, let their words be Iudge, I stand musing faith he and cannot tel whether to take, milke or blood : *If I looke at her paps, then I long for milke, If to his sides, then I would haue blood.*

Marke how indifferent a papist is, whether he receiue the one or the other : is not this euill enough ? a man would thinke so, yet hearken what followeth, and we shal all heare worse : but let vs do it with feare and reuerence of that glorious name, and pretious blood which are blasphemed.

*Rem/scio, pren/abo si fas erit vbera dextra
Laeva pren/abo vulnera si dabitur.*

in English thus,

Long haue I mus'd, now know I where to rest,
for with my right hand I will graspe the brest:
(If so I may presume) as for the wounds,
with left Ile catch them, thus my zeale abounds.

Hetherto he doubted, now he is resolved: but such a doubt, and such a resolution, Christian eares neuer heard of: he doubted whether were better, the *blood* of God, or the *Milke* of a creature (the diuell himselfe
neuer

neuer doubted hereof) but now what is his resolutiō,
doth it make amends? yes doubtles as the Pope vseth
to make *Christ* amends, when he hath dishonored him:
I was at a stand (saith he) whether to take, and now
I resolute I will haue both: both are so good I will re-
fuse neither, her *milke* his *bloud* both so precious, both
so powerfull, both so vertuous, as I will haue both.
Both are good, and so good as hardly can I finde diffe-
rence, but if there be any, it is that the *milke* is more
excellent, and therefore with my *right hand*, I will
make it sure mine, if I may be so bolde as to touch it,
or if it be lawfull for a sinners soule to taste so glorious,
so vnualuable and deuine a liquor as is the *Milke* of
the *Mother*: and as for the *childe* it is well for him if he
may follow his *Mother*, and haue the next place to her:
therefore if he please to giue me leaue I will lay holde
with my left hand on his *wounds*.

O glorious God, the eternall sonne of the eternall
Father, thou blessed Iesus *Christ* the stay & comfort of
all Christian soules, heare in heauen thine holy ha-
bitation this hainous blasphemy, and iudge thy owne
cause: And if it fall out that any contagion of sin catch
holde on me the writer or any the readers hereof, by
not trembling or not sufficiently detesting such fear-
full impiety as this that is past or that that is to come:
vouchsafe in mercy to forgieue it, and to wash it away
with that most precious bloud of thine, whereto all
the creatures in the world are not worthy to be com-
pared:

And though this that's past, be abominable, yet
with

with reuerence to thy holy name and pretious blood,
giue vs leaue to discouer the height of their iniquity,
which still goeth forward in more horrible & feare-
full manner : for thus singes the Iesuit.

(nati

*Lac Matris miscere volo cum sanguine
Non possum Antidoti nobiliore frui*

that is,

And of her Milke mixt with his blood Ile make,
The soueraignst Cordiall sinfull soule can take.

So now *Christ Iesus* shall haue satisfaction, if there
were a fault afore, for if he complaine that the *mother*
of his flesh, a woman and a creature, haue the right-
hand when *himselfe* and his merits must take the left
or none, heere they will make him amends, for that he
may haue no cause to complaine, for want of place or
precedence, her milke and his blood will he mingle
both together, and so make a soueraigne compound
cordiall for his soule. But what? a mixture of *milke*
and blood, of the blood of *God* with the milke of a *crea-*
ture? and is now the blood of the *Lambe of God* but one
of the simples in that cordiall Antidote, that must
both restore and preserue the life of mans soule? *ye hea-*
uens be astonied at this, so may we well say, for so said the
Prophet at a matter of farre lesse wonder, hearken O
Christendome, and al ye people, nations, & languages

G

to

to whome the blessed name of *Iesus Christ* hath founded: that poore *paschall Lambe* of the Iewes that was but a shadowe of our Sauionr, the signe and sacrament, and in some sort the meanes and instrument of the Israelites temporall preseruacion, might not, nay needed to haue any thing mingled with the blood thereof, but the blood alone being *sprinkled on their dores* deliuered them from the stroke of the destroying Angel: this was their passouer, & saith the Apostle, *Christ our passouer is sacrificed for vs*: shall this then be true, of their passouer, a lambe taken out of the fold & flock, I onely dedicated by Gods institution, and shall not the blood of our passouer the Lambe of God, God and man Iesus Christ (whose Godhead is consubstantiall and coequall with the father, and his humanity personally and indiuisibly vnited to the deity) being *sprinkled on our hearts & soules*, suffice to preserue them from the infernall stroake of hell and damnation, vnlesse it be mingled with the *milke* of a creature? pardon this blasphemy O blessed Iesus Christ, if it be not a blasphemy against the holy Ghost, and a despighting of the spirit of grace: pardon it in as many of them as do not sinne vnardonably, for thy mercies sake. Amen.

But say (I pray thee) tell vs in good earnest, (If so we may presume to call a Iesuites proctor to his answer) is there not a more soueraigne Antidote for a sinful soule, then a mixtore & copound of *Maries milk* and Christ his *blood*? then tel vs who can make this mixture? who hath the skill sufficient for this confection? who giues the true *dosse*? who appointes the *quantities*,

Misbridates

Exodus.

Cor.

Methridates and *triacles* for the body? are not compositions for every *concrete*, nor matters for every hand to make, but rather befitting the skilfullest, and require the ouerviewing eye of the whole Colledge of Phisitions, shall then the heavenly Antidote of the soule be compounded without a heavenly Phisition? say then (Man) if thou dare stand to thy deedes, who was the Phisition that prescribed and gaue thee this receipt, was it *God the father*, the fountaine of holinesse and happinesse? himselfe saith no, for thus proclaimed he twice from heaven of Iesus Christ, *This is my wellbeloued sonne in whom I am well pleased*: In none as in him, nay in none, no not in his mother, but in, for, and by him. Thus the father of heaven hath testified that the blood of his soule is one sufficient & soueraigne simple, for a heavenly Methridate. Now shew thou, (and take the Pope to helpe thee) where euer he testified so much of her milke: but if no such thing, nay nothing at all, then he was not the Phisition that prescribed this mixture.

Math. 3.
At his baptism: &c.
Math. 17
At his transfiguration.

Who then, was it Christ himselfe the sonne of God and the sonne of this woman? No, for of himselfe he saith, *My flesh is* (spirituall) *meate indeede*, and *my blood is* (heavenly) *drinke indeede*: but of her he saith that euery true beleeuing Christian, *is his mother*. (as well as she) in the best sence, and much more then she, had shee beene no more but the mother of his flesh: surely then if this be a lawfull mixture, which this papist makes, the sonne was much to blame to say so much of his *owne blood*, that it *is drinke indeed*, and that it gives

Iohn. 6.

Luke. 11.
27.28.

the drinkers eternall life, &c. and not one word of his mothers milke: Not a word sayd I? I recall that, for when once a certain woman hearing him preach, not for any thing she saw in her, but for the powerfull and *gratious words*, that came from him, would haue had her *wombe blessed that bare him, and her paps that gave him sucke*: (the worst whereof is better then her milke) he instantly answered her, *that much more blessed was every man that heard Gods word and keps it*. If no extraordinary blessednes belong to the wombe that bare him (in that respect onely, because it bare him carnally) If none to the *wombe nor paps*, which shal endure for euer, then how much lesse to the *milke* that fed him, which is vanished & shall be no more: If Christ would not match her *wombe or paps* with a man that feared God, what will he say to them that make *her milke* a match for *his owne blood*, the milke being a matter farre inferiour, either to wombe or paps. Thus they may see that Christ is not a fit Phisition to make this mixture.

What then, was the holy Ghost the Phisition that framed this receipt?

No, for he by his deuine power, conceiued Christ in that holy and miraculous maner, that Christ was fully without originall sin, and therefore his blood might well be a pure and perfect simple to make the *Aqua Caeleſtis* that must quicken dead foules: let them approue as much of her if they can, they speake and write that she was conceiued without sinne originall, and haue a holy day for it, but they can not prooue it: it is an Article of our faith, and grounded on plaine wordes

wordes of Scripture, that Christ was conceived without sinne: and though the whore of Babilon, affirmed as much of her, yet was she yet neuer so impudent, as to conclude it an article of the faith. Thus God the father, the sonne, and the holy Ghost, doe all disclaime the composition of this Antidote, as neither an article of their prescribed nor allowed by them.

Who then may be imagined to be this Phisition, was it *Moses*? no, for he allowed nothing to be mingled with the blood of the pascall Lambe: was it *Esaiah*? no, for he avoucheth that *with his stripes, are we healed*, and his stripes were not without blood.

Was it *Zacharia*? no for he teacheth that *the Church is saved by the blood of her covenant*, which is grounded onely on the *Messias*.

If any other Prophet, let them shew him: was it *John Baptist*? no for he testified that not the mother of his Lord, but his Lord Iesus Christ was *that Lambe of God that takes away the sinnes of the Worlde*.

Was it *St. Paul*? no for he teacheth the *Romaines*, that *we are iustified freely by his blood*: (beholde yee *Romanists*, theres no milke) and the *Ephesiuns* that *we have redemption through his blood*: yet there is no milke, and the *Colossians*, that *he set vs at peace through the blood of his crosse*: not the milke of her paps: and the *Hebrewes* that not with any milke, but *with his owne blood he obtained eternall redemption for us*: to conclude, 13. times at least in his Epistles doth he mention the blood of Christ, to the same purpose, and with the same honour as afore, & not once did he so much as name our Ladies milke: surely either this was an intollerable omission in Saint Paul,

Paul, not once to sine it, else, presumptuous impiety in the *Papists* to march it with blood of the sonne of God.

Then who is it, was it *St. Peter* whome you bragge to be the founder, nay the foundation of your Church and head of your herarchie? No, that blessed Apostle renounceth it, for he proclaymeth to all the worlde, that we are elect through the sprinkling of the blood of *Iesus Christ*, heere is no milke: and as we are elect and sanctified, so redeemed also not with things corruptible (therefore not with milke) but with the precious blood of *Iesus Christ*. Behould ye Iesuits and be ashamed, *Peter* is all in blood, blood, he knowes no milke.

There remaines but one (as for *St. Iames* and *St. Iude* if they name not Christs blood, I am much more sure they name no milke: was it *St. Iohn* the beloved disciple, to whome Christ committed her, (as his mother, but not his Sauour) no verily, for he is plaine, that not the milke of the virgin *Mary*, but the blood of *Iesus Christ* his sonne clenseth vs from all our sinnes: and that there are three which beare witness on earth, the spirit, and water, and blood: behold three witnesses on earth of our sanctification and redemption, and of them blood is one, but milke is none, yea water is and yet milke is not: surely if the fathers of the society or the inquisition might be ludges, *St. Iohn* were sure to be censured to remember water, and forget milke. But see how *St. Iohn* and the Iesuits differ, they dare match and mixe her milke with his blood, hee will neither mixe nor match it so much as with the water, shewing that the very water issuing out of his precious side, was more of worth and value, then

then all her milke, euen that which fed the flesh of Christ when he was an infant: Nay, the Apostle hath not yet done, but tels vs that *Christ loued vs and washed vs* (not in his mothers milke, but) *in his blood*: and that the *Robes of the Saints are made white* (euen white, & yet not in white milke, but in the red *Blood of the Lambe*: See heere, if euer milke had bene apt it had bene here, if euer it had bene seasonable to haue named it, here had bene the place: for what should make white, *milke* or *blood*? and yet the *whitenesse* that must clothe the Saints; must be dyed not in the *milke* of our Lady, but in the *blood* of Iesus Christ, if his beloued and blessed Apostle *Iohn*, nay if his owne holy word may be beleeued. If none of all these, was it then her selfe that prescribed this potion and made this mixture? no assuredly: They say we his honor & disgrace her, yet I dare venture euen my soule vpon it, that her hart neuer consented to such a thought, as to match & mixe her milk with his blood: for seeing the *Angell* saith she was *beloued of God*, I am sure that no creature can be beloued of God, that durst offer to match the best thing in him (if it were his very harts *blood*) with the *blood* of his Son; no his soule would hate him, his wrath break out vpo him & his vengeance put sue him to destruction. Farre therefore was she from so vilde a thought: nay *her soule reioyced in him her Saviour*, so farre was she from making her selfe in any part a sauiour of her selfe: yea rather, if a Saint in heauen doth heare a blasphemy on earth, then doubtlesse that blessed soule of hers, that *magnified her soune and reioyced in him* as her Saviour, will neuer cease

Reuel.

Reuel.

Luke.

Luke.

cease to cry and call vpon him, to reuenge so high impiety: which is so much more haynous, in as much as they make the *mother* the dishonorer of the *sonne*. And if her prayers be as powerfull with him as their doctrine teacheth, assuredly she will not cease to prouoke his iustice against them, till she haue laid their tottering kingdome flat on the earth, for erecting vp her as an Idoll against her sonne, and for mixing her milke with his pretious blood.

Thus then, if neither God the *Father*, nor *Christ Iesus*, nor the *Holy Ghost*, nor *Moses*, nor the *Prophets*, nor the *Apostles*, nor the blessed *Virgin* her selfe, did any of them prescribe this potion, nor make this mixture: It followeth, that either the *Diuell* was the deuiser of it, or else that they framed it out of their owne braines and therefore are to be iudged *Mountebankes*, and spirituall deceiuers, who make shew to the worlde, they haue a confection of miraculous vertue, when indeed it is a perfect poyson to all that take it: for if *S. Paul* say true, that if we ioine *circumcision* to *Christ*, *Christ* shall profit us nothing: then without all controuersie, if we mixe the milke of a creature with the blood of the mediator, that blood of his hath lost the vertue, and shall profit vs nothing: And thus the Church of *Rome* hath spunne a faire threed, she will needes haue both the *sonne* and the *mother* to be hers, in such a maner, as she hath lost them both, and made them both her enemies, the *mother* to be her bitter *accuser*, and the *sonne* to be her angry *Iudge*. But thus hath God in Iustice blinded her, that whereas for these 2: or 300. yeares past, she

she came to this height of blasphemous deuotion, as to trust more the piety of the Mother, then the merits of the sonne, & often to appeale from him to her.

* Now at last by this dealing they haue taken the direct course to turne her against them also, and to make her curse and abhor them and their superstition, who dare make her name and her milke to be the dishonourers of her sonne, her Sauour, and his pretious blood.

* This is ordi-
nary in many of
their bookes
especially Ber-
nardine de Buss
to his mariale
& reuelationes
Brigere, and
others.

Thus we haue heard and seene the strangest peece of phisicke, and most vnequall mixture that yet was euer heard of, The blood of God, and milke of a woman are mixed to make a cordiall potion, But now what will this potion do, what is the operation of it, hearken to the Mountebankes proclamation, and he will tell you. Thus he cries,

cum,

*Vulnera restituent turpē vlceribus mendi-
Testa cui saniem reddere sola potest:*

*Vbera reficient Ismaelem sitientem (Agar
Quem Sara non patitur, quem neque nutrit
illa mihi ad Pestem procul & procul expū
Ista mihi ad lōgas eualitura febres. (gēdā*

That is,

These wounds the sores do cleanse & cure full wel,

H

Which

Which none can dresse but scrape the with a shell
 These breasts the fainting Ismael wel would cherish
 Whō Sara would not, & Hagar could not nourish
 The first from me expels all pestilence,
 The second driues all lingring teuers hence.

Now he tells vs what his phisicke will doe, and that
 perticularly in both his simples, the *blood* & the *milke*:
 and as for the one of them that is the *blood and wounds*
 of the mediator, if he had ascribed much more vnto
 them, he might haue past with praise (for vs) for hee
 cannot sufficiently extoll the merit & vertue of them,
 but as for the other, that is the *milke* of a woman, (tho
 it be the blessed virgin) or a confection of both, there
 he sheweth himselfe both impious in making such a
 mixture, as also a vaine deceiuer, proclayming great
 and soueraignepower in that which is nothing worth;
 for I say againe, if it be true that to him that ioyneth
circumcision to Christ, Christ is no Saviour: then we dare
 boldly say to him that ioyneth a creatures *milke* in e-
 quallity with Christs *blood*, that *blood* of Christ is of no
 vertue: for *circumcision is of the fathers*, nay it was Gods
 owne ordination. But her *milke* is meerely apart (and no
 essentiall part) of her body, which is a creature, and
 as for the mixture of it with his *blood*, it is an impious
 deuice of prophane pollititians, no: derogating from
 the dignity, but euē quite abollishing the glory of the
 mediator: then if his passion may not be ioyned with
circumcision, may his blood be mixed with her milke?

But

Galati. 5.

Genes. 17,

But what is it that he proclaymeth *vulnera restituent*, &c. *Christs wounds will restore & heale the spirituall sores of a sinfull Lazar*, we beleue it wil, they wil do so & much more; yet not for his sake that saith so, for we knowe that *dewills* theselues for a vantage would beare witnes Math. 8. 29. to Christ. But for his sake that said, *He was wounded for our transgressions, He was broken for our iniquities, the chastisement of our peace was upon Him, & with His Stripes are we healed*: and for his owne sake especially, who said it and did it, *I lay downe my life for my Sheep*. Thus he hath said well and truly of the wounds; but the wounds of Iohn. 10. Christ will not serue his turne: He therefore addeth.

Vbera reficient &c.

The Pappes will quench & refresh thirstie soules.

And will they so? who taught you that Diuinitie? will a creatures paps quench and satisfie that *soule that hungreth and thirsteth after righteousness*? Say ye children of iniquitie, haue you not read *Esay* the Prophet, who tels vs *He was despised, He was afflicted, He was broken, He was plagued, and all for vs: His stripes healed vs*, and not a worde of her nor her *Milke*, but al of *him, his stripes and his wounds*: what will ye say, wanted he knowledge of her worthinesse? or deuotiō to her deserts? Esay 53.

Can ye say the first without blasphemye to God, or the second without iniurie to the Prophet? could it be he knew not *her* who knew *her sonne*, * could he foresee *him* and not *her*? or could any such mystery be kept from him who spake and wrote, *as he was inspired by Gods* * Indeed the Papists haue taught so in former times so saith their maraile

rit? and to conclude, was it not he that saith, *Beholde a virgin shall conc:ue and bring forth a sonne, euen Emanuell Iesus Christ?* so that it's plaine as the Prophet knew a *Messias* should come and should saue his people by dying for them; so also he foresaw and knew he should be borne of a *virgin*: If the prophet had knowledge of her, dare ye say he wanted due deuotion? and yet one of these you must say, and for want of one of these you must condemne him, who names none but Christ, or else your selues, who dare mixe her milke with his blood.

But is this all? No,

Illa mihi ad pestem —

Ista mihi ad febres —

One can heale spirituall *pestilence*, the other spirituall *feuers*; see what difference there is by their religion, betwixt her *milke* and his *blood*: are not these men great and deuout honorers of Christ, and his suffering that can finde other helpes to heale their soules besides his blood? But if it be thus that both can heale so wel, how comes it to passe they haue so many sicke soules in popery, euen sicke of all spirituall diseases, esppecially seeing by their owne doctrine and daily practise, it is apparant they can neither want the one nor the other of these 2. simples: for first they say they make Christs blood euery day, then they haue *blood* at hand continually: If they say that the laytye may not haue that, but onely their Preists (who indeede drinke it vp all)

yet

yet then they may take their Ladies *milke* whereof (if themselves say true) they haue so much in seuerall places, as some that liued 100. yeares agoe do write, that in those dayes, it was more then a woman vpon one childe can giue out, though the childe sucked none at all: If that that is kept, and shewed, and worshipped in so many Citties of *Italy, France, Spaine, Germany*, be not her *milke*, then where is the truth and honesty of that religion, so to deceiue the world? if it be then, why are their soules so full of spirituall diseases? why are they not healed seeing this Iesuit teacheth that *it will heale as well as Christs blood*? as wel as Christs blood will some say, why do you them that wrong? they are neuer so wicked to speak such blasphemy. No then iudge by that which followeth.

Erasmus and others haue spoken more plainly and fully then I do

*Ira vomit flāmas, sumatq̃ libidinis Ætna?
Suffocare queo Sanguine, Lacte queo,
Liuor inexplēta rubigine sæuit in artus?
Detergere queo Lacte cruore queo.
Vanus honos me perpetua prurigenē tētāt?
Exaturare queo Sanguine, lacte queo.*

That is:

Let Ire belch fire and lust like Etna flame, (same
Choose either *milke* or *bloud*, both quench the
Let *Enuies* rust canker my heart about,

H3

This

This *milke* that *bloud*, either will fetch it out.
Or do vainglorious passions stuffe me still,
Either with *milke* or *Bloud* the same Ile kill.

Heere iudge and spare not (without all partiality,) whether that I said be not true, that *her milke* wil heale as wel as Christs *blood*, and this they affirme, not in generall tearmes but in plaine perticulers: if saith he *Anger* swell, if *Lust* inflame me, *blood* will quench them & so wil *milke*: are there two stronger *passions*, two more conquering *corruptions*, two more raging and raining sinnes then Anger and lust? yet euen these two are quenched & conquered by her *milke* as well as Christs *blood*: hearken ye Children of the *Romish* Sinagogue, hearken I say what instruction your father giues you, heare I pray (but learne it not) a creatures *milke* will cleanse your soules from sinne, as wel as your sauiours blood: O spirit of error and blasphemy, whither wilt thou goe? O *Romish* impiety, when wilt thou make an end? wilt thou not cease till thou hast puld downe the fire of Gods fury, from heauen vpon thee? O *Babylon* we would haue healed thee but thou wilt not be healed, for who can heale him that will needes kill himselfe? so who can heale thee, whose blasphemy hath wounded and yet benumbed thy heart, gone ouer thy head, & is ascended vp to heauen, & in the presence of God crieth vengeance vpon thee; & as for you seduced soules (my deere coutrymen) you who are deceiued with shewes of holynesse and deuotion, behold heere a peece of popish holynesse, and of the doctrine of their deuotion,

on, that *the finnes of the soule are cleansed and taken away* as well by a creatures milke as by Christ his blood! is this the *catholike doctrine* they brag so much of? is this the *catholike Church* that teacheth such diuinity? is this the chaire of *S. Peter*, & the *seate* that cannot erre? If it be so, then what didst thou meane thou *St. Iohn* Evangelist, to teach that it was *Iesus Christ* that faithfull *wis-*
nesse, that first be gotten from the dead, and that Prince of the *Kings of the earth* (euen he, and not any creature) who hath loued vs and washed vs from our sinnes in his blood: sure either must thou recant this doctrine, els they that boast themselves to be successors of thy brother *Peter* may be ashamed of theirs, who tell vs that *our sins are* washed away in her milke as well as by his blood: and you that are the dutiful and deuoted children of that Romish seat, be Iudges euen your selues in this case, what can be said heereunto: how can it stand with scripture, or with the tenor of true catholike faith? or how can it any way be defended that a creatures milke can quench the fire of sinne in the soule as well as Christ his blood?

Reuel. 1. 5.

Can ye say that heere is onely ascribed to her and her milke, a *deriued* vertue from another, and that the *original* and fundamentall power, is onely and wholly in Christ and his blood? if it were so it were lesse euill (though Christ Iesus may not, nor will not bestow the prerogatiues of his Mediatorship on any creature) but looke and wade ouer the words againe and againe, expound them with any fauour that the wordes may beare, and you sh all not see the least difference.

Suffoc 6.

Suffocare queo Sanguine Lacte queo.

Detergere queo Lacte Cruore queo.

If *Lust* burne, *Anger* boyle, *Envy* fret, *Vaine glory* swell
I can helpe it with *blood*, so can I with *milke*: I can helpe
it with *milke*, so can I with *blond*: there can be no grea-
ter equalitie made betwixt any two thinges in the
worlde, then here they make betwixt this *Blond* and
Milke.

Can it be said that the Author is a Poet, and said
thus but to make vp the Verse, which otherwise wold
not haue false so fitly? surely no, for a yong versifier
can soone shew how the verses might haue run aswell
as they do, if he had not purposely laboured to sort his
verse to his matter, and not the matter to the verse:

For thus he might haue said,

Detergere queo Sanguine Christe tuo.

with very little alteration.

And so of the rest: but he as truly endeoured to
magnifie the milke as the blood, and therefore with-
out any necessitie of the verse, giues the same power,
place, & preheminance, in euery respect to the milke
as to the blood: but had he bene as sound and sincere
a Christian as he is a good Poet, he might in as good
verses haue giuen all the honour to Christ as he deser-
ueth. Therefore (my deere country-men) be no lon-
ger seduced by a Religion so fraught with Atheisme,
blasphemy & impyety: doe but looke into the Scrip-
tures, Counsels, or Fathers; yea aske the honestest &
learnedst of your owne religiō, (or any except Jesuits
or

or such other like them, who frame a religio to their owne purposes.)

If this be to llerable Diuinitye, that the *Milke* of the Virgin doth cleanse mans soule from sinne as well as *Christ his blood*.

If it be not diuinity but blasphemy, no Christian doctrine but impiety, and yet suffered, yea approued in the Romane Church, both by doctrine and practise; then returne to that truth and holy religion, which out of Gods word, and according to the purest antiquity is established amongst vs: & with heart & voice ioyne with vs to imbrace and say Amen, to that holy doctrine of blessed *St. Iohn*, who saith, it is *Iesus Christ that loued vs, and washed vs from our sinnes by his blood, to him be glory for euer and euer, Amen.*

This was his religion, this is ours; oh that it were yours also! he sucked this diuinity out of that blessed brest of Gods sonne, *whereon he leaned*: and if he had sucked thence this diuinity of the Iesuits, that the virgin *Mary washed vs from our sinnes by her milke*, surely he would neuer haue concealed it from vs, nor haue de- priued her of the *honour*, nor vs of the *comfort* that thereby might accrewe both to her and vs: for he was her sonne by her owne adoption, yea her sonne by the gift and nomination of her sonne and sauour, yea her sonne in loue, duty, and all respectiuenesse could he then, or would he in any sort obscure her due glory? would he giue too much to her sonne, and too little to her? would he giue all that to her sonne, which in parte was hers? can this, may this, or dare this be imagi-

ned by any Iesuit? If not, then how dare they extend their deuotion beyond *his*, and ascribe that to her which he neuer did, yea that to *her*, which he appropriates to *Iesus Christ*?

If they thinke that *Peter* had more deuotion then *Iohn*, hearken then what he saith: *Iesus Christ his owne selfe bare our sinnes in his body on the tree*: let the words be pondered, *Iesus Christ* saith he bare our sinnes: true (say they) but so did the virgin *Mary* also, No (saith *Peter*) he *himselfe*, *his owne selfe* bare them, yea *in his body*, he bare them *in his body*: (say they) that is true, but he beares them in his *mysticall body*, in his members, much more therefore in his *mother*, which is more then many members of his body: nay saith St: *Peter*, *he bare our sinnes his owne selfe in his body*: but what body? euen that body that was *on the tree*: therefore if St: *Peter* preach true diuinity, then is this doctrine of your Teachers hainous blasphemy.

All that may be imagined for their defence at the best is this, that all this is but *poeticall*, & hyperbolicall, or proceedes from the passion & height of deuotion: but that in truth and earnest he ascribes all to *Christ*, & to his blood, makes his prayer to him, and puts the confidence of his heart in him alone: but least any man should haue the least suspicion of him this way, or thinke so good a thought of him, he deales yet more plainly and to preuent all such thoughts and obiections, he makes his prayer both to the mother and the sonne, without any difference in the world, to the one for her *milke*, to the other for his *blood*: for thus he saith.

Ergo

*Ergo par ens et nata me is aduertite votis,
Lac peto depereo sanguinem vtrūq; volo*

That is:

Mother and Sonne giue eare to what I craue,
I begge this *milke*, that *blood*, & both would haue.

Here is plaine dealing, it is not the Sonne and his blood that will serue his turne, he must also haue the mother and her milke, is not this good catholike doctrine and deuotion? but further is it not strange to see how he marshalls them in the order of his iudgement and affection? he prayeth to the mother and the sonne, but first to the *mother*, hee will haue both milke and blood, but first *milke*: thus *Mary* hath the precedence of *Christ*, and her milke of his blood: But you will say it is not that he so esteemes them in his iudgement, but onely for the necessitie of the verse: the answer is that a grammer scholler, can soone shewe how the verse is as good, and giue *Christ* his precedence, as it is doing him this wrong:

Ergo Nate parensq; meis aduertite votis,

But he stil keeping *Christ* in *wardship* and vnder age, held it not fit that he should haue the place before his mother onely, and therefore without all necessitie euen wittingly and wilfully, he puts *Christ* in the second place. But now let vs hasten to an end of this (if it be not endlesse and bottomelesse) impiety.

Vpon these fearefull premises thus he procedes,

*Paruule maternis medius qui ludis in vlnis
et tua iam complex vbera, iam vacuas:*

*Quid me respectas obliqua tuētibus hircus
Roboris in Cœlum nil habet inuidia.*

*Sæpe quidem dixti, noxis offensus iniquis,
Tune meas māmās, Improbe, tune meas?*

Nolo tuas o nolo tuas puer auree māmās:

*Non sum tam duri, tã grauis oris homo:
sed tātū lateris pluat vnica & vnica stilla:*

Et saltem a dextræ vulnere gutta pluat.

Sinibil è dextrâ visimpluere, implue læuâ:

Si nihil è læuâ, de pede sanguis eat.

Si tibi non placeo vulnus mihi vulnera dā-

Mercedem danto vulnera, si placeo. (to

In English thus,

Youngling that in thy mothers armes art playing,
Sucking her brest somtimes & somtimes itaying,

Why dost thou view me with that look of scorne
Its forceles enuie that gainst thee is borne.

Oft hast thou said, being angry at my sinne,
Darest thou desire the teats my foode lies in?

I will

I will not, oh I dare not (noble childe)
 Dutie from me is not so far exile:
 But one, euen one poore drop I doe implore,
 from thy right hand or side I aske no more.
 If neither: from thy left hand let one fall,
 nay from thy foote rather then none at all.
 dost thou dislike me? let thy wounds me wound,
 But pay my due, if I in grace be found.

Now from blasphemy he proceedes to plain Athe-
 isme, not fearing to expose the greatest mysteries of
 Christian faith, and euen our blessed Sauour himself;
 to the ridiculous & scornefull contempt of prophane
 men: Speaking vnto Christ, God coæquall with the
 father, and whose very humanity raigneth now in
 glory at Gods right hand, as to a seely infant in his mo-
 thers armes: and to him whose very humanity is fedde
 with the glorious presence and contemplation of the
 deity, as to a poore *childe sucking* his mothers breasts:
 such conceits are common, and such words and wri-
 tings rise with them, of our blessed Sauour, who ne-
 uer speake of the *Virgin Mary*, but with the title of
Queene of heauen, Lady of Angels, the gate of Paradise, the
fountaine of mercy, or some such other titles, sitting none
 but him that is God, or at the least she is alwaies a cō-
 maunding Mother, and he an infant governed and an
 obedient childe: But let vs consider his words a little
 better. *Paruule &c. youngling* (saith he) *thou pretty babe,*
that playest in thy mothers armes, and sometimes suckes

her brestes till they be emptie, and againe stayest till they be full. &c. Is this good and sound Diuinity, that Christ our Redeemer is now this present yeare, at *Halla in Brabant*, an *Infant* playing in his *Mothers armes*, & sucking her brests?

If it be so, then sure *St. Paul* was much to blame to teach vs, that euen the man *Iesus Christ*, after he had offered one sacrifice for sinnes, sitteth for euer (not in his mothers armes, but) at his *Fathers right hand*: and what doing? not playing in her armes, nor sucking her brests, but there he euer liueth to make intercession for vs. Intercession! to whome? not to her in whose armes they will make him play, but to him, at whose right hand he sitteth for euer more.

And much more to blame *St Peter*, who (not foreseeing, it seemes what doctrine his pretended successor would teach after him) teacheth vs that *Iesus Christ* is at Gods right hand, gone into heauen, to whome *Angelles, powers & might* are subiect. Are Angels, powers & might subiect to him? & must he be subiect to a mortall & humane creature? Nay, is he now an *Infant*, playing in his mothers armes, and hanging on her brests? is not this good *Catholik Rōish doctrine*? & is not this good pure *Romish deuotion*, to pray to him who is God of glory, & whose manhood is now at Gods right hand, Angels and powers subiect to him, in such wordes as these: *Thou pritty Childe that playest in thy mothers armes, & han- gest at her brests?* Is this a saluation fit for the Sonne of God, who is the Sonne consecrated for euer? the heire of all thinges, the brightnes of Gods glory, and the ingrauen forme

forme of his person? or is this a Christianlike description of him, who *hauing by himselfe purged our sinnes, sitteth at the right hand of the maiestie in the highest places?* But this is naturall to Popish religion, to disgrace the mediator they care not how, so that they may aduance some creatures, and magnifie their owne deuises: but though they neuer so much abuse most of Gods *ordinances*, and nullifie the very Offices of the Mediator, Yet me thinks they should be a little feareful how they touch the person it selfe of the mediator and sonne of God, and should shrink and shine to expose the person of Iesus Christ, to the base conceit of the vngodly: for what can the carnall man, much more the *Atheist*, the *Turke*, and the *Iewe* imagine of *Christ*, when he that is his pretended Vicar suffers his followers to speake and write of him, and pray to him, as a *playing childe*, and *sucking infant*, and to describe him in his behauiours as a very childe, greeuing and crying that any should *touch his mothers paps* but onely himselfe? alas what will this religion of Rome do at last? the *word* of God and *Sacraments* and other his holy *ordinances* they haue prophaned, the *officer* of the Mediator haue they nullified, and yet not content: heere they labour to make ridiculous to all irreligious men, the very *person* of Iesus Christ himselfe: could this be done by any but them that are the Children of that mother of fornication, *that sits vpon the beast full of names of blasphemy*? arise O Lord, maintaine thine owne cause, deliuer thy holy name from that pollution, and thy religion from that contempt which they bring vpon it. To conclude;

clude: it may not be amisse heere to obserue the opposition betwixt God in his holy scripture, and the Pope in this his religion.

The Scripture saith,

1. Cor. 5. 16. *Christe Iesus is no more to be knowne after the flesh.*

The Scripture saith,

Heb. 1. 3. *Christ bears vp all thinges by his mighty worde.*

The Scripture saith,

Heb. 9. *Christ sitteth for euer at the right hand of God.*

The Scripture saith,

Psal. 110. *Christ rarieth at his Fathers right hand, till his enemyes bee made his footstoole.*

The Scripture saith,

1. Tim. 3. 16. *Without Controuersie, great is the mystery of godlynesse that Iesus Christ is receiued vp into glory.*

Pope ry saith,

Christ is yet to be knowne and worshipped as a childe.

Pope ry saith,

christ is now borne in his mothers armes.

Pope ry saith,

Christ is playing in his mothers armes.

Pope ry saith,

Hee is in heauen, till it please the Pope to allow a picture at Hal or Siehem.

Pope ry saith,

Without controuersie, that it is no such mystery, for Christ is still in his mothers armes.

The

The Scripture saith,
 Christ must suffer and so
 enter into his glory.

Papery saith,
 Christ after all his sufferings, must againe be
 subiect to the infirmities of an infant. Luke. 24.

Out of all this followeth a conclusion of good vse: It hath bene often objected to the Romish Church, that they haue not *true Christ* left amongst the, but an Idoll of their owne rearing, erected in their owne carnall fancies: now that this is no slander, no cauill, no hybolicall nor figuratiue speech, nor an accusation forced vpon them against their wills, is apparant by their owne doctrine and practise in this place: for the *Christ* of God and of his Church, is God equall to the father, and can do all things himselfe: the *Christ* of the Romish church is a childe inferiour to his mother and may deny her nothing. The *true Christ*, being man *grew in stature and wisdom*, and being growne a man, so liued and dyed, rose againe and was glorified, and neuer decreased: but *theirs* is now become a childe againe and a playing infant: the true *Christ* sitteth at the right hand of God his father, theirs is borne in the armes of *Mary* his mother.

Hence the conclusion is euident, that therefore the Romish *Christ* is not the true christ of God and of the true christian church. This conclusion I demonstrate thus: the title of these verses is this, *To our Lady of Hall, and the Childe Iesus*: this childe they speake of, is either Iesus Christ indeed or it is not: if not, then they pro-

claime themselves lyers and impostors: if it be, then my conclusion stands good: for this Iesus, in all the fore-named respects, and many more, differeth from the true Iesus and sauour of Christian men: let them take whether they will, the better is to bad. But now let vs see what is that he saith to this childe Iesus.

Quid me respectas &c.

Why (saith he) doest thou frowne on me (thou pretty childe) art thou angry with me for desiring thy milke? doest thou chide me that I dare presume to aske the milke of thy mothers teates? this is all the cause he layeth of Christ his anger, what sho'd a man say to this? what would a Iew say, what will an Atheist thinke of it? surely they will deride and laugh at that religion that allowes it, if our Christ be such a one as is, angry at such a cause: But say I pray thee thou Romish Iesuit, (thou wantest neither wit nor learning to giue answer) speakest thou in iest or earnest? If in *iest*, then, knowest thou with whome thou iuestest? considerest thou that it is *Iesus of Nazareth*, the great one of God, he of whose kingdome there shall be no end, he that is the brightnes of Gods glory and the ingrauen forme of his person, he at whose remembrance the diuels tremble, & to whome all knes bowe in heauen, earth, and hell: and darest thou exercise thy wit, and whet thy stile, and practise thy poetical vaine vpon him? and vnto him that now hauing conquered sinne, death, and hell, sitteth now at the right hand of Maiesty, in the highest places? darest thou present such a petition as this? O pretty childe doe not enuy me that I should touch thy mothers paps, with which I perceiue thou wilt suffer
none

none to play but thy selfe: oh be not angry that I long for that which is thine, namely, for the milke of thy mothers teats? didst thou euer finde in scriptures or sound antiquity, that any holy man did euer conceiue of him, or speake to him on this fashions? no for its rather asporting speech fit to be spoken to a playing childe, then a salutation fit to be tendered to the sonne of God & Sauour of the world:

But if thou say thou speakest in *earnest* according to the truth of religion, and soundnesse of diuinity, then tel me I pray thee in earnest, is this any part of christi-an faith, or is it catholike diuinity, that *Christ Iesus* is offended with that man that shall desire to touch the *Virgin Marias papps*, or to taste of her milke (not in this regard that its a thing not possible, and therefore in-deede not to be wished by a Christian, but) because they be peculiarly & properly his papps & his milke, still as they were when he was an infant? If this be Romish diuinity, alas for the sheep that are fed in such pastures, and filld with such doctrine: for this is fundamētally both false & impious, *false*, for if it be true that the holy scriptures teach, that *Iesus Christ* is now no more to be *knowne* nor conceyued of *according to the flesh*, that is as a meere and mortall man, but as a *glorified* man, a spirituall conquerour of his enemies, and a spirituall head of his Church. If this I say be true, that he is no longer to be knowne as a man, as he was vpon earth, then it is false that he is still to be conceyued of and spoken vnto as a playing childe: Besides it is impious and irreligious, and a step to Atheisme to

1. Cor. 5.

imagine that Christ our God and Sauour, is offended for such an imaginary toy as this is, to touch his mothers *paps*, or to desire her *milke*: and what enemies of our religion would not loudly laugh at this our *Christ* whome we so magnifie, that we make him the rest of our soules, to be such a one as he is heere described? namely one that chides him that dare touch his mothers *paps*, for so saith the verse:

Tune meas Mammæ improbe tune meas?

That is :

Darest thou desire the teates, my food lyes in? Alas how shall the mouthes of *Turkes* and *Iewes* be stopped from blaspheming, and saying: Is this your Christ? is this the glory of christianitie? is this he whome you make a God? are these the *sins* he is offended withall? Surely no wayes can such and fowler blasphemyes be preuented, but that the Christian world publikely renounce, condemne, and curse, this damned doctrine, as being the priuate and impious blasphemye of the Machiuillian Iesuits, but not the Catholike doctrine of christianity: For we cannot deny but there is a *generation of vipers*, bred of the corruption and putrification of an olde and sinfull world; calling themselves *Iesuites*, or Priests of the societie of Iesus: who as they come nearest to God in their mouthes; so are they in their hearts (if their courses can discouer them) the furthest from him. With these fellowes it may be it is a doctrine or a peece of deuotion, that it's a great sin for a man to desire frō Iesus some of his *mothers milke*:

but

but if they be asked who made this a sin, they must answer, themselves: if what law? euen their owne fancies: But as for the catholike & christian Church, she dooth renounce it.

But to proceede, is it not strange that a witty and learned Iesuit, should frame such a speech as this vnto *Iesue Christ*, for thus to begin, *Oh blessed Childe why art thou angry at me, and offended with me? oft hast thou said to me: being angry at my sinnes, &c.* would put a man in hope that some great matter followed: for vpon so good a beginning, would not a man presume that some good confession of sinnes should follow? as this, I must confesse o Lord I haue sinned in ignorance, in selfe-loue, in security, in hardnesse of heart, in incontinency, in mallice, in hatred, in couetousnes, in omission of my duties, in commission of euill &c. for these O Lord, and for any of these, thou mightest say vnto me, thou miserable wretch, how darest thou thus pollute my name, and as farre as in thee lyeth, *crucifie me againe* by these thy sins? how darest thou *dust and ashes*, thus vilifie my eternall law, the curse whereof thou hast heereby incurred? how darest thou beare my name, or lookeme in the face, whome thou hast thus prouoked? oh that our eares might haue heard a Iesuit saying thus, and surely in reason a man would haue expected some such cōclusion from such a beginning. But why should we looke for either reason or religion from a Iesuite? (if that be true which their brother *Watson* the Priest hath written of them.) To haue supposed Christ to be angry with him for breaking the morrall lawe had

See *Watson*
the Priest h
iudgement
the Iesuit
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quidlibets,

Eosterus in
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 erdos se for-
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 concubimam
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 88.

bene good diuinity, and no poetickall imagination, but these holy fathers haue no such faults: nay see how innocent Lambes the Iesuits be, that when christ is most angry with a *Iesuit*, and rebukes him for sinne, he hath none to lay to his charge, nor finde any where of he is guilty, but a little holy *presumption*, or rather height of ardent *deuotion*, that he dare touch the *papps*, and beg the *milke* of the virgin *Mary*: o fearefull presumption, o carnall selfe-loue, o hellish pride, and well beseeming the Iesuiticall broode! is not this the *generation that praiseth it selfe*, and (as Salomon saith) *is good in his owne eyes*? But say in earnest, is this all the fault that thou thinkest christ can finde with thee? then belike there is either no breaches at all of the morrall law, amongst Iesuits, or els the breaches of Gods lawe, are lesse sinnes amongst them, then are the breaches of their owne deuises, and well may it be so: for he was a Iesuit who taught that a *Priest sinneth lesse if he keepe a whore, or lye with another mans wife, then if he marry a wife of his owne*, I say he was a *Iesuit* that wrote it, and he was a *Iesuit* that defended it.

Againe, they teach that its a lesse sinne to *swear* in common talke by the holy name of God, then it is to *eat an egge* in lent: for the latter say they is a *mortall sin*, the first is but a *ueniall*. Againe, that he sins no more that workes vpon the holy *Sabbath* day then hee that workes vpon the feast day of St. *Didace* the Spaniard whome *Sixtus* made a Saint, not yet 20. yeares agoe: they whose doctrines these & such others be, no maruell tho they holde that the breach of a duty of their

OWNE

owne deuising, is a greater sinne then the breach of the morall lawe: for so must he holde that wrote this, or els that christ can finde no greater fault in him, but that he durst beg his mothers milke: or els that Christ would passe by al other faults in comparison of that, let him chuse which of the three dooth please him best, for one he must needes take, or else confesse that all this while he is but in iest.

I would leaue this point, but that my loue to you (my deere country-men, the papists of England) prouoke me to one word more to you and for your sakes.

Consider I pray you what these men are, who be the Fathers and founders, at least the guiders and gouernours of your faith: A generation that knowes no euill by it selfe, but this that I dare stand to is no euill at all, but of their owne making; a generation against whome Christ hath nothing but this ridiculous allegation which you haue heard of: which if it be true, as they are a societie of all the world to be *honoured*, so being false, they are a broode of hypocrites, of all the worlde to be *detested*. Then see how, you are dayly bewitched by their inchauntments, and caried vp and downe as they please to lead you: but consider I pray you what will not those men say of theselues to you in priuate, which speake thus insolently of themselves in publike? what meruailous, miraculous, and incredible things wil not these fellows buzinto the eares of their nouices (whome they endeauiour to binde prentises to their *Belzebub*?) who dare offer to publish to the eyes and censure of all the world, that Christ layeth nothing to their charge vnlesse it be an extremity

of

of deuotion, to his blessed mother: O beloued countrymen, be not seduced by such *impostors*! let not such *vipers* eat out your hearts; but discouer the hypocrites and send them home vnmasked to hell where they were hatched, for they that dare thus dally with our Saviour, no maruaile tho they be so bold with your soules and your consciences, your children, and your estates and all that belongs you.

Now to goe forward, he hath tolde vs the great quarrell that Christ hath to him, and the hideous fault for which he chides him, that he offers to touch his *mothers teates*, and will needes haue some of her *milke*: but now let vs see what he answers & how he defends himselfe.

Nolo tuas ô nolo tuas puer auree mamas.

I will not, oh I dare not, golden childe:

Duty from me is not so farre exile:

But one, euen one poore drop I doe implore,

From thy right hand or side, I aske no more.

To a strange accusation heere is a more strange answer: for now the tide of his blasphemy is almost at the highest: the quarrell he supposed Christ to haue against him, was that he durst presume to touch his *mothers paps*, or desire to taste of her *milke*: a fearefull sinne doubtlesse, yet neither forbidden in the Lawe nor the Gospel, but a sinne of the Popes making. But what is his answer hereunto? he plainly

plainely pleads *not guilty*, alleading for himselfe, that he is not so bold, so rude, so presumptuous, as to dare to entertaine any such thought, or attempt any such thing, as to touch her sacred *paps*, or to drinke of that glorious *milke*: no his ambitioⁿ reacheth not so high, he onely prayeth to haue part of his *wounds* and *blood*, that he desireth as being a thing of an inferiour nature and not comparable to the other.

O miserable times of ours, that we should liue to see that any mans heart should conceiue, any mans tongue vtter, especia lly any mans penne should publish such horrible blasphemy against the blood and person of our Sauour! what, must the Virgin Mary be first compared, afterward equalled, &c is not that inough vnles now she be preferred before, and aduanced aboue Christ? is his blood inferiour to her milke? and is it lesse presumptioⁿ to be bold with Christ then her? whither will Romish religion goe at the last, that alreadie comes to this?

But so come to a more perticular consideration of the wordes: the answer that here the Iesuits makes, containes apparantly both absurditie and impietie, &c both in the highest degree: The absurditie appeares in the euident *contradiction* of himselfe; for now, as tho he hadeither forgottē or cared not what he said afore, He denyeth that which afore he spake almost in euery verse: dare you not now touch her *paps*, nor taste her *milke*? then who was it that afore said, *I am doubtfull whether to take paps or side, milke or blood: If I looke at the paps, I long for milke: if at the wounds, I would haue blood:*

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seeing

seeing therefore both are so good, I will haue both: I will cate
 the milke with my right hand, the blood with my left. Didst
 thou this euen now, & now saist thou dare not touch it?
 Nay, was it not thou that saidst *I will mingle the milke*
of the mother with the blood of the Sonne, and so make a
 foueraigne cōpound to heale my soule, & now darest
 thou not touch the milke nor paps? was it not thy mouth
 that said, *if Anger, Lust, or any sinne vexes my soule, blood*
will help it, and so will milke: therefore mother and Sonne
heare my request, I must haue milke, I will haue blood, I will
haue both? and dost thou now say, oh I will haue blood
 indeede, but I dare not desire milke? was it then deuo-
 tion to take it, and taste it, and drinke it, and mingle it
 with Christs blood, and apply it to the soule, and is
 it now presumption to desire it? can one mouth send
 out such grosse contradictions? but let it passe, for no
 absurdity nor contradiction can be so vile as should
 euer haue moued me to haue set pen to paper at this
 time, (for they are sufficiently discovered already in
 these and other points,) but when dishonour and blas-
 phemy is offered to the blood & person of *Iesus Christ*,
 how can a christian hold his peace? for if that be true
 which the learned father saith, that *in accusation of he-*
resie he would haue no man patient, wheras *heresie* is but the
 shame and hurt of the man that holdes it? then sure in
 the case of *blasphemy* and impiety, touching the very
 crowne, and striking at the head of *Iesus Christ* our lord
 and redeemer, who can be patient, who can but speak?
 neither thinke that heerein I challenge ought to my
 selfe aboue my bretheren, but knowe contrariwise,
 that though I only write, who first, or with the first that
 dis-

discovered it, yet speake I, and write I in the person of many millions more, who all with one heart and voice detest this Romish impiety.

The impiety that bewrayes it selfe in this answer is such as goeth beyond all we yet heard, and wherein it seemes the blasphemers thought to exceed himselfe. That we may the better discover it marke the currēt of his speech: *O Christ* (saith he) *oft hast thou being provoked with my sinne, rebuked me and said: darest thou sinfull wretch presume to touch my teates. or medle with the milke that feedes me?* he answereth, *oh no blessed childe I dare not, nor I will not so farre presume, I neuer was so rude, nor so unciuil, as to imagine that I might touch those precious papps, or taste the blessed milke of thy mother: I only beg a little of thine owne blood, from thy side, thy hand or foote: that shall content me:* what is this we heare? you are content to haue *Christs blood*, but as for the virgin *Maries milke* thou darest not desire it: what, is her milke more pretious, more dainty, more sacred then the blood of the mediator? Yee heauens be astonied at this, and all yee creatures of God (in your kindes) renounce and detest this haynous blasphemy. And you (my poore countrymen) that are the devoted children of that church, beholde heere a peece of popish diuinity and deuotion, *a creatures milke is of more esteeme then Christ his blood: a christian by the power of his ordinary sauing faith, may be partaker of the benefits of Christs blood, but not of the blessed milke of our Lady. The blood he may boldly challenge, the milke he scarce may name: in the blood he may dine and wash his soule, the milke he may not presume to touch: oh new diuinity, for*

merly it seemed strange that her *milke* was but compared to his *blood*, but when after it was made equall to it, and mingled with it, and held as fit to heale the soule as it that seemed incredible, till we sawe it: then what is this that now we heare, that her milke is not onely *comparable* nay equall but euen *more precious*, more sacred, more excellent then the blood of *Iesus Christ*: oh miserable religion of *popery*, whether wilt thou draw thy deceiued children in the end? what will become of thee and thy followers? If the diuels confessed that *Iesus of Nazareth was the Christ of God*, that is the onely Sauour of the world, and the onely anointed of God, to be the mediator, and yet for all this are *diuels* still and no better: then what are they and what a religion is that, which makes his *blood* not so good, so vertuous, so soueraigne, so pretious as her *milke*, and so by consequent will neither let him be the onely nor the principall Sauour. Now the same glorious God and Sauour *Iesus Christ*, whose merrits are debaced, whose person dishonored, and whose blood little better then troden vnder foote, either conuert in mercy, or in iustice confound all that shall consent, defend or giue countenance to so fearefull a blasphemy: and the same God giue you grace poore seduced Englishmen to relinquish that religion, which is the mother of such monsters as vpon this *theater of the Iesuits*, are presented vnto you: and espetially to detest that Iesuiticall sect, whose honor it is to dishonour Iesus Christ, and who bring vpon the *great theater of their honour*, the *blood of Iesus*, so dishonoured, as it yet neuer was by any

any sect or profession, Turke or Iewe, Atheist, or heretike, deuill or man, since the world began.

But let vs see what remaineth.

*Sepa mihi Babilon patera propinat et auro
Ingeminatque meis auribus, euge, bibe,
non faciam, vel si Cœlum miscebitur Orco
Non faciam, meretrix impia, non faciam
O sitio tamen, o vocem sitis intercludit:
Nate cruore sitem cōprime, lacte parēs*

Oft times doth Babilon in golde me proffer,
Delicious drinke, and wooges me to her offer:
No, no, thogh heauen & hel should meet, Ile none
Ile none, vngracious strumpet hence be gone:
But ah I thirst; a drought my breast doth smother
Quench me with blood sweete sonne, with milke
(good mother.

After the discourse imagined (as we heard before) to be betwixt *Christ* and him, contayning *Christs* accusation and his defence touching the high presumption of being as boldē with his mothers milke as his blood: now sodainely he turnes himselfe from *Christ* to *Babylon* and supposeth that *Babylon* that spirituall strumpet allures him to her vnlawfull lusts

and vilde idolatries, and that her temptations haue bene both frequent and forcible. And surely heerein we easily belecue him: for what is spirituall *Babylon* but the Kingdome of sinne and Sathan, of impiety, Idolatry, blasphemy, superstition, prophanes: and where is that as in *Poperie*, and where to be found so fully as in the bowels of the Popish state, whome they well know all the world either cleerely condemnes, or at least iustly suspects to be that spirituall *Babylon* so fearefully accursed and condemned in the Reuelation. For what Citty is so notoriously knowne to stand vpon the notable and famous hills as *Rome* is? what Citty in all the world did *raigne over all the Kings of the earth*, then when St. Iohn wrote, but onely *Rome*? and the text saith (as plainly as can be) that the *woman, the great whore, great Babylon the mother of fornications*, is *that great Cittie that reigneth over the kings of the earth*: & lastly there is no place, person, state, nor power, in the world, in whome the number of 666 so fully concurrereth, in so many languages, in so many respects, so directly, and with so little straying as in the Popes.

I will specifie but fewe for many, the Pope or none but the Pope chalendgeth to be the Prince of all the clergy in the world, and therefore in these latter yeares hath calld himselfe vniuersall Bishop, and pastor of Pastors: Now it falls out that this his pride doth proclaime his shame to all the world, for the number of the beast is in this name, without adding, altering, or any straying, as he shall finde that will reckon.

D V X. C L e r I

500. 5. 10. 100. 50. 1. Totall: 669.

Again, the Pope glorieth in this title and honour, that he is *Gods generall Vicar on earth*: this is the foundation of all his pretended power and vsurpation: this he and his imps fight for as for their liues.

This his seduced creatures, English Priests and Iesuits, doe in England dye for (excepting some that dyed for horrible treasons) and no maruel, for they know they loose all if they loose this, and yet the Pope cannot holde it, but withall he must haue the number of *the beast* ingrauen in his forehead, so as he that runnes may read it: for put downe this title in the latine tongue, (which is the tongue by him aduanced aboue Greeke or Hebrew, wherein he writes his *Letters*, giues his *lawes* and his *Bulls*, and workes all his feates) and it containes the number of the beast, and neither more nor lesse.

GENERALIS VICARIVS DEI.

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IN TERRIS.

I.

I.

50. 1. 5. 1. 100. 1. 5. 500. 1. 1. 1. totall 666.

Thus its cleer, that as the Pope will needes be gods generall Vicar on earth, so he cannot haue it, but he must beare the marke and number of the beast. If any man say he calls not himselfe Gods Vicar, but
Christ

Christs Vicar, I answer Christ is both God & man, and he holdes himselfe Christs Vicar, euen as Christ is God, and full little would he thanke him that holds him Christs Vicar, onely as he is a man: But I answer further, that who euer reads his owne decrees & publike constitutions, shall easily see that he calls himselfe ordinarily the Vicar of God, and suffers others so to stile him: and that the world may see they haue not reformed it, the Pope that now is, *Paul the 5.* hath suffered one of his owne creatures in a booke dedicated to him, to call him *the Vicar of God*. Thus he will needs be Gods vicar, but his pride is well paid for, for as he will be *Gods Vicar* against Gods will, so God makes him beare the diuels marke, in the number of the beast against his owne will.

If therefore it be so likely that *Rome is Babylon*, and her doctrines and deceits, superstitions, and Idolatryes, the fornications of that *whore of Babylon*, then we easily belecue this to be true, that *oft times did Babylon allure him with her entisements*, and wooc him to her spirituall fornications: so hath she done many more, and preuailes with too many.

But what, with him? No, he wil haue none: it is wel said. Oh that you would do as well, that is the worst we wish you *Iesuits*, though you wish vs nothing but fire and gunpowder: oh that you would turne into your selues and see your error in beleeuing her, and in being deceiued with her inchantments, and *dronk with her fornications* that you would no longer be the sonnes of her that is the *mother of abominations* least you

Tucci Tucci
patetis lucen-
sis & protome-
Apostol: com-
mens in caus.
lug. 606.4. in
titulo libro.

you be also children of abomination: oh that you would *forake her and discouer her skirts, and seare her in pieces* as she hath deserued, and then returne to be the children of the Church, & seruants of the liuing God! this is that we wish you from the Lord, whome we also pray that thou whosoever thou art, that wrote this and all other of thy faction in the worlde, may haue grace to performe that which heere thou promistest.

No no, though heauen and hell should meete Ile none, Ile none vngracious strumpet, get thee gone.

Well then, if he will haue none of *Babilons* dainties what will he haue? for he saith he thirsteth, and must haue his thirst quenched, but how?

Quench me with blood sweete sonne, with milke good mother

But alas these are children of Babilon, they wil not be healed: for loe he sings his olde song againe, he must haue *blood*, he must haue *milke*: loe heere the *hunger and thirst* of a papist, it is for *milke* as well as *blood*: our Sauour proclaymeth to the world, *Blessed are they that hunger and thirst after righteousness*, I would heere aske a reasonable papist, a brieue question, whether this righteousness can be attained by any meanes, but by the *blood* of the Mediator: If he thinke it may, let him that saith so, take time to consider of it, and he wil answere otherwise: But if not (as if they be Christians they must needs answere) then what a kinde of thirst is that, that thirsteth for the *milke* of a creature, as well as for the *blood* of the Mediator: But whilst they take time to answere this question, let vs goe forward, and trace this Iesuit to his vnhappy iourneyes end.

Math. 5.

dic matri meus his frater sitit optima mater
 Vis de fonte tuo promere, deque meo?
 Dic nato, meus his frater mi mellee fili,
 Captiuus monstra vincula, litron habes
 Ergo redemptorem mōstra te iure vocari
 nobilior reliquis si tibi sanguis inest.
 Tuq; parens monstra matrē te iure vocari
 Vbera si reliquis diuitiora geris.

That is,

Say to thy mother see my brothers thirst,
 Mother, your milke will ease him at the first
 Say to thy sonne, beholde thy brothers bands,
 Sweet sonne thou haste his ransome in thy hands
 Shew thy redeeming power to soules oppress,
 Thou sonne if that thy bloud excell the rest:
 And shew thy selte iustly so stilde indeed,
 Thou mother if thy brests the rest exceed.

Now if you please to obserue a little, you shall see
 a new peece of popish deuotion: his ground already
 layd is, that he must haue milke from the mother: blood
 of the sonne.

But how will he come by them? he hath found a
 ready

ready way, he will make the sonne mediator to his mother, and the mother to her sonne: *Christian Religion* hath euer taught, that the sonne is our Mediator to the father: and *Popish religion* hath long taught that the Mother is a Mediator to her sonne: But now they begin to teach, that the sonne is also a mediator to his mother: what will it come to in the end? And heere obserue, that as euer heretofore when there was any honour in precedence, the mother had the first place: so now when it is a burden and a duty, the sonne must haue it, but not till then, for so he now saith.

Say to thy mother see thy brothers thirst,

Mother your milke will ease him at the first.

First indeed he intreats the sonne and then the mother: but what intreats he him to be a meanes: to whome? to his mother: for what? for her milke: so that vpon the matter, her milke is it that is first in his thoughts, its that he longs for principally, and Christ Iesus shall be preferred to goe a message to his mother, and to entreat for him, that he may haue it: as tho he had said, o Iesus my soule so thirsts for milke, that I cannot be without it: now because thou hast rebuked me for my presumption, in offering to take it as boldly as thy blood: I haue therefore no other way but to intreat thee to be a meanes to thy mother, that so by thy mediation and her mercy I may obtaine it, therefore I beseech thee Iesus *say to thy mother &c.*

Is not *Christ* honoured and wel aduanced by Popery

that makes him mediator to a woman for her *milke*, and for the benefits and merrits of it, and that for such a one as will not be content with the benefits and merrits of his owne *blood shedding*: But behold good reader seriously what diuinity heere is! *A Christian man in his deuotion may* (saith this Iesuit) *desire Iesus Christ to goe intreat his mother for him, and to complaine that his poore brothers soule thirsteth, desiring her to quench and comfort him with her milke*: what is this we heare? Is Christ a mediator to a creature? and for something in that creature to quench the spirituall thirst of the soule? If this be true, then what meant Christ to say *Come vnto me all that be weary, and I will ease you*: for if he send them that be thirsty and weary to his mother to be eased, surely in that word, Christ either spake too much of *himselfe*, or too little of his *Mother*.

If Christ held that they might come onely to himselfe, then it appeares the *Jesuits* religion and his be contrary: If he knew that they might come to *her*, as well as *him*, or to her by him, then what meant he to say *Come vnto me*, and not rather *Come vnto her or vnto me*: what can they, what dare they say? was he vndutifull to his mother? or enuied he her dignity? or *forgot* he her when he thus spake? or was he swayed with too much *selfe-loue*? if none of these without blasphemy may be imagined, then what may be said, that there were any such thing due to her, and he knew it not? If this also be impossible, then there remaines but one that he named himselfe, but *excluded* not his mother, he bids come to him, and forbids not to come to her:

I an-

I answer, first heere he bids vs come to himselfe, let them shew where he bids vs goe *to her*, if he no where bid it, it is as good as forbidden: againe, he that in *one* case of truth said, *I and my father are one*, would not haue spared in *this* case if it had bene true, to haue sayd *I and my mother are one*, and he who out of his holy humility, and knowing the difference of the fathers deity and his owne humanity, freely confessed *my father is greater then I*, would neuer haue scorned (if it had bene true) to haue acknowledged, *my mother is as great as I*: whereas contrarywise, leauing out her and all creatures in the world, he saith directly, *Come vnto me*: And whereas he came to *fulfill all righteousness*: and the fift commaundement we know commaunds aswell reuerence to Parents, as obedience: therefore doubtlesse he *who went hence* saith the text *and was obedient to them*, would also most readily haue yeilded her this reuerence if it had bene due vnto her, or if it might lawfully haue bene giuen her: But he knowing the contrary, doth in this case passe by her, and commaunds *Come vnto me*: If yet they will reply and say he saith indeed come to him, but meaning to send vs from himselfe to *her* for ease & comfort, who is the *Mother of mercy & of grace*: I answer, so indeed is she called in their seruice booke, * but Gods booke takes that name to himselfe onely, & giues it to no creature, therefore let them answer it that giue it to her: Againe, the ground of this replication is false, for as he saith *Come to me*, and names no other, so neither sends he vs *to her* for ease, but saith plainly and directly, *and I will ease you*.

Iohn. 14.

* *Maria mater gratia: mater misericordie: tu nos ab hoste proteges, et hominibus nos facis. Officium beate marie.*

Further,

Further, they not onely make Christ a mediator to his mother, and that for spirituall ease and comfort, but they doe it in such a fashion, as they make Christ one that either is not able or not willing to helpe vs himselfe: for if he were, then why doe they say that he complaines to his mother, that *we thirst*, and for the ease of our soules, do *yeeld her milke*? If heere they were asked this question, I wonder how they would answer it? if Christ be not *willing* or not *able* to ease the thirsty soule, then how is he a perfect Sauour? If he be, then how is it likely that he would send him that humbleth his soule to him for helpe, to another to be eased, seeing he asketh of him, who said, *come unto me all that are weary*, doth he aske that that Christ hath to giue, and is it likely he will deny it? dooth he aske that that *Christ* hath not to giue, and is it probable that his *mother* hath it? then they may as well say that she hath more grace and mercy, or more power & ability then Christ himselfe hath: let the answer these questions, how they will, heere will be found strange diuinity, which we see is currant in the Romish Church.

But whilst they prepare their answer, let it please the reader to obserue how contrary the Romish doctrine is to the doctrine of Christ and of the holy scripture.

Christ saith of himselfe

as man.

John. 14. 28. My father is greater then I

John. 10. 30. Christ saith of himselfe as God

I and my Father are one.

Romish doctrine makes him say

My Mother is in some respects greater then I.

Romish doctrine makes him say

I and my mother are one.

Christ

Christ saith
Come to me all that are
weary, I will ease you.

The scripture saith
Christ is the mediator be-
twixt God and man.

The scripture saith
No man cometh to the
father but by me.

The scripture saith
Whatsoever you aske my
father in my name he
will giue it you.

Romish doctrine makes him say
Come to me and I will
send you to my mother
for ease:

Romish doctrine saith
Christ is the mediator be-
twixt man and Mary.

They make him say:
No man cometh to my
Mother but by me:

They make him say.
Whatsoever you aske my
Mother in my name she
will giue it you.

Math. 11. 28

1. Tim. 2. 5

Iohn. 14. 6.

Iohn. 15. 16

These and such like oppositions are common be-
twixt *Christs Gospel* and *Romish diuinity*, may not
this giue strong suspition that their religion is *Anti-
christian*, which in the foundations of it are so repug-
nant to Christs, as these and others which stand con-
firmed with more authority then yet these doe well,
thu; Christ is made a mediator to his mother, now
the Iesuit proceedeth, and to make him amends hee
makes the mother a mediator to him,
Say to thy Sonne behold my brothers bands.
Sweete Sonne thou hast his ransom in thy hands.

That Christ Iesus hath the *ransome* of sinfull soules
in

in his hands is good diuinity, and we heartily imbrace it, wishing it were as heartily and truly (without Equiuocation) intended, by this papist: if he and all other papists doe so hold it, we heartily reioyce, but then we desire them to answer to a fewe questions.

Who payeth this ranfome? is it not *Christ*? who accepts it? is it not God the *father*? is it not mercy, grace & loue, that either the one will *accept* it, or the other *pay* it? can any pay it but the one? can any take it but the other? are not the they the fountains & fathers of mercy, which haue done so? if all these be true, then what a religion haue they, who in their liturgies & daily prayers, call a creature the *mother of mercy*, and *mother of grace*, oftner then either God the father, or Christ the redeemer, or both put together. we desire some conscionable papist to answer vs seriously: was the virgin Mary a Creator or a creature? if a creature, was she any more then an excellent creature, set apart for the most excellent vse in the world? & was it not in Gods election to haue chosen any other woman, at his owne good pleasure to haue bene the mother of Christ? and was it not his owne free mercy, that *he regarded the low estate of her his handmaide*? if this be so, then did she anything in our saluation, which any woman had not done, if god had taken her to be his mother: was there any thing in her to moue God to chuse her, which was not Gods owne gift in her and to her? she may be then a vessell of grace but she can be no way a fountaine of grace: for what had she but she receiued it: but if (as they say) she be the fountaine of mercy and mother of grace, then she

giues

giues but receiues not, as the fountaine receiues from no other, but hath of it selfe, and sends out to others: & the mother takes not of her children, but layeth vp for them. Now if it be as their liturgie saith, it is that she is the mother of mercy and grace, &c. as aboue: of grace and mercy, then sure *she hath the ransome in her hands*: but if it be *in Christs hands*, as heere they say it is, then how is she the mother of mercy? hardly would these be reconciled, but that they haue equiuocations, reseruations, or distinctions, that will make any thing seeme good inough to serue their turnes.

Thus then they haue not onely made Mary Mediator to Christ, which is common in their religion, but (which was scarce euer heard of before) they make *Christ* their mediator to *her*, her to him for his *blood*, but first him to her for her *milke*: now to leaue this point, obserue (in one word) how in these two messages of mediation, here is no difference, but she that is a creature and saued by her sonne, is made to speake to him in the same tearmes as he to her, and with no other words or signes of reuerence; and he her sonne and sauour, yea God himselfe made to speake to her with the same reuerence as she doth to him: as thogh there were no difference betwixt *him* and *her*, and as thogh he being God and her sauour, was as much beholding to her for her *milke*, as she being a creature is to him for his *blood*: Loe what popish deuotion is heere: now if they be ashamed of this, then why are they not ashamed of the other? But they are farre from that, for

N

where

where are the intreatings, the cries, the humble requests and submissiue beseechings to him for his blood? heere be none such: but contrariwise as though there were no difference in the world, betwixt either the persons entreating, which are *Christ* and *Mary*, or the things desired which be his blood & her milke, he saith to *Christ*.

*Say to thy mother see my brothers thirst,
Mother your milke will help him at the first.*

And to her he saith,
*Say to thy sonne behold thy brothers bands,
Sweete sonne thou hast his ransom in thy hands:*

Thus Popery makes of *Christ* and *Mary*, one no greater a person then the other, and of his blood and her milke one, no greater a matter then the other: *Christ* with no more reuerence to be implored then *Mary*, his blood with no more vehemency to be desired, with no more difficulty to be obtayned then her milke: If this doctrine may be defended vnder pretence of deuotion, then will not there want a cullour for any blasphemy: But the Iesuit goeth forward and saith to *Christ*.

Ergo redemptorem monstra. &c.

Shew thy redeeming power to soules opprest,
Thou sonne of that thy bloud excells the rest.
And shewe thy selfe iustly soilde indeede,
Thou mother, if thy brests the rest exceede.

It may be doubted in whose name he speaketh these words, whether in *his owne*, to both Christ & his mother, or in *Christs* name to his mother, and in hers to him: if in the first, they containe *blasphemy*, if in the second, *absurdity*: for if he suppose the virgin *Mary* saith thus to Christ,

Shew thy redeeming power to soules opprest,

Thou sonne if that thy blood excell the rest.

It is fouly absurd to imagine that she being so dignified as she is (yea rather as they hold *almost deified) should make an if, or a question whether Christs blood excell the rest or no: and much more absurd is it to make Christ seeme to be ignorāt of his mothers power and state how great it is: be it more or less. But if so be he speak these words himselfe to thē both, then behold the haynous iniury done to the pretious *blood* of the mediator. Cōcerning which this wicked papist makes as much & equall doubt, whether it excell the *blood* of other creatures, as he doth: whether the *milke* of the Vrgin *Mary* excel the *milke* of all other women: let all christian men shrinke and tremble at so great a blasphemy, for al the learned Papists in the world may be challēdged to proue (if they can) out of Gods word & the grounds of Religiō, that she was any more then another holy woman, (sauiug this prerogatiue, that she was his mother acording to the flesh) or any more then a Saint of God sanctified by the spirit, and saued by the *blood* of Iesus christ, whose mother she was in regard of his flesh: or that her *milke* had any vertue in the world, but to nourish his body as doth the *milke*.

*Horatius. Tu
follimus Iesum
in hystor. laur
cana in pres*

of other women, their children: for was not he a *man like vnto vs in all things (sinne excepted)* and if Christ take it no preiudice to himselfe, to be like *unto men*, shall it be a wrong to her to be like to other *women*? Nay we dare goe further and aske them, if God haue vouchsafed once in the whole new testament, so much as to name the milke of the virgin Mary? whereas altogether and almost in euery chapter, he extolleth the *blood* of Christ, and is euer magnifying the vertue, meritts, and efficacy of the same: if this be so, then what shall we say to that religion and to those men, who make it as questionable, whether Christ Iesus his *blood* excell the *blood* of other men, as whether the virgin Maries *milke* exceed the *milke* of other women? is this Romish religion? is this popish diuinity? then see what followeth. But it cannot be proued either to *reason* or to *faith* that her *milke* excelleth other womens, in any spirituall or corporall vertue or operation: therefore it is not to be proued that Christs *blood* is more pretious then other mens: see here my deere countrymen, how you are misled, see what doctrine you are fed withall by your teachers! open your eyes and be no longer deceiued; offer not this iniury to him that gaue his life for you, to make this vnequall comparifon: If they wil not teach you holy and sound diuinity, then leaue them, and learne from vs, or rather with vs from the holy scriptures, that *his blood is the price of our redempciō*: but as for her milke we know no such thing, since she liued on the earth: acknowledge with vs that it is a fundamentall ground of Christian faith that his *blood* is

is more worth then ten worlds: but that her *milke* is now of any vallue, can neither be perswaded to *reason* nor belieued by *faith*: and yet dare this malignant sinagogue make that as likely as probable, as certaine as the other: If enemies of Religion take hold heere, and say, that therefore the grounds of our Christianity are vncertaine, and so blaspheme the blessed blood of our Sauour, we can say no more but our Church is innocent, our hearts are free, our hands are cleere of it: *woe be to them by whom the offence commeth.* But now let vs see how the Iesuit concludes, and whether his end be any better then his beginning.

O quando lactabor ab vbere, vulnere pas-
delitiis q; fruar, māma, latusque tuis! (car!
Parce Deus, magnos te clamore fatigem:
non potis imperio, non poti arte regi,
Exagitante siti, Patientia perdit habenas
clamoses si vis tollere, tolle sitim.
Pluris ego clavis: saturasti sanguine claus
lanceaque erubuit sanguine tincta tuo.
pluris ego pannis: maduerūt undique panni
nati a vulneribus, Matris ab vberibus.

In English thus:

N 3

Ah when

Ah when shall I with these be satisfied,
 when shall I swimme in ioyes of brest and side:
 Pardon O God mine eager earnestnesse,
 if I thy lawes and reasons bounds transgresse,
 Where thirst ore-swaies, Patience is thrust away:
 stay but my thirst and then my cries will stay,
 Better am I then nailes, yet did a streame
 of thy deere blood wash both the Launce & them:
 More worthy I then clouts, yet them a floude
 moystned of Mothers milke & of Sonnes blood.

Now comes to his conclusion, but alas his iniquity is as much at the last as at the first: for still he persists in his impiety, without repentance, without remorse, without sorrow or sence of the euill he hath done, for still he sings his olde song:

O when shall I sucke the milke of these brests, when shall I drinke the blood of these wounds.

His soule thirsteth, but for what? for *milke* and for *blood*: but first for *milke* and then for *blood*: If this be tolerable diuinity, nay if this be holy deuotion, then what did our blessed Sauour meane to cry out to all weary and thirsty soules, *If any man thirst let him come vntome and drinke*: I wish the Iesuits would tell vs what they thinke, whether he did well or no, to leaue out the Virgin Mary: for if this diuinity of theirs be good, then he ought to haue said, *If any man thirst let him come to my mother or to me to drinke*: and surely if her milke

milk e be thus equall in value, price and meritt to his blood, then we do no longer maruell that they teach how the Virgin Mary did rise from the dead, and was assumed into heauen corporally that as Christ rose & ascended to apply & make good the merit of his death, so did she also to make effectua l the merit of her milk. But then good *Paul* how farre art thou to blame, that esteemd all things in the world, dong, and drosse, & only that thou maist know the vertue of his resurrection! for then it seemes, thou wilt giue little or nothing to know the vertue of her assumption. Nay it may be thou art halfe an hereticke, and beleueest not any such assumption: but if thou couldest be taken within the reach of the holy inquisition, thou shouldest pay wel for such thy hereticall incredulity. If now thou wert aliue thy better and more holy bretheren the Iesuits, could reprove thee for many indiscreet passages, and teach thee better diuinity then thou seemest to know, for whereas thou durst say, *thou esteemdst to know nothing but Iesus Christ, and him crucified*, they can tell thee thou art farre short in thy duty, and but cold in zeale in respect of them, for they stand in doubt whether to esteeme more the blood of his wounds, or the milke of her paps: and whereas thou wilt giue all to *know the vertue of his resurrection*, they can but wonder at thy ignorance, who careest not to know the vertue of her resurrection & ascension also, Be thou content to know the one, they for their parts will know both: and if thou be so precise for thy Maister, that thou canst not be cōtent to say, *that he purgeth our sins*, but must exclude
all

al other, and say, that he *by himselfe* purget h our sinnes: know thou that they dare be so bold as to put out that word *by himselfe* out of the text: and when they read thy Epistles they are halfe ashamed to see what a bloody man thou art, for thou art all in *blood, blood*, inso-much as twenty times at least thou art stil vpon blood as though there were no saluation but by blood, and as though blessed Maries milke had no merit at all. It seemes that as thou wert a persecutor, and delighted in blood afore thy conuersion, so thou beares stil a bloody minde: but now behold these meek, & milde and merciful men (the Iesuits,) a generation that loues no cruelty, nor seekes to shed no blood (as most nations of the world can wel beare witnesse *) these sweet and gracious fathers being possessed with a better spirit, are weary of blood and do rather choose and desire milke to quench the spiriuall thirst of their soules.

* Witnesse
in England the
Powder trea-
son: In France
the last Kings
death: the pre-
sent warres in
Sweden and
broyles in Po-
land, &c.

If they would vtter what their prophane hearts thinke, or discouer openly what they mutter amongst themselves, we should heare them publish euen such diuinity as this is: a taste whereof besides the present poems, you shall read anon.

But now for his conclusion, this blaspheming Ie-
suit dare proceed and turne his speech to God, and
not fearing the commaundement that forbids him to
take Gods name in vaine, vnder paine of standing
guilty, at the barre of Gods iustice, he dare offer to a-
buse the name of God, with such a prayer as this.

○ Lord

O Lord thou must pardon me though I cry aloud, for it is not blood wil serue my soule, I long for milke, and am so a thirst, that I may not keepe silence: and why Lord shouldest thou so long keepe me a Petitioner in this case? I am better then the nayles, yet they had blood inough: I am not so vilde as cloutes, yet they wanted neither milke nor blood.

Wat kinde of men are these Iesuits, or what a God is their God, to whome they dare present such a prayer as this? surely they thinke as basely of him as they doe highly of theselues, or else they neuer durst thus insult ouer him, & thus abuse him, as after he hath told him plainly that *his blood is drinke indeede*, and commaunded *them that are athirst, to come and drinke of that well of water of life*, to come and tell him to his face that their soules thirst for milke, and they must haue it? belike these crawling frogs thinke that they haue such a God as they may leape and play vpon at their pleasure: But *O thou that dwellest in heauen laugh the to scorne, haue them and their wickednes in derision*: and either work them to repentance and visible conuersion, or bring them to vengeance and iust confusion.

The Iesuit concludes with a comparison of himself to the nailes and launce that pierced Christs blessed body, and the cloathes that toucht him in his infancy and death: & indeed the first comparison is not much vnequall, for the Iesuits are most like to nailes & launces in Christs body; for seeing the holy Ghost tells vs

O

that

that wicked men by their sinnes did and do pierce Christ: then the Iesuits who by their Atheismes, cruelties, periuries, equiuocations, treasons, haue beene sharper nailes and launces in Christs body, and greater dishonourers of his religion, then any other sort of men, (if the voyce of all Christendome, & the testimony of their owne bretheren be true) then the Iesuits I say are not vnfitly resembled to nayles and launces: and indeed they that are thornes in the eyes, and pricks in the side of all princes and states where they come: lesse maruell though they be like the nailes and speare in Christs body! therefore let the Iesuit please himselfe in this comparison, as long as he will, we enuy it not.

But for the second, that he is better then the clothes that were about those two blessed bodies, I say but this: that either the Iesuits are farre more holy then the Prophet Esay, or els he farre more humble in his owne eyes then they: for he professeth in his own & the churches name, that they were no better thē the filthiest cloute that euer was, *euē a menstruous cloth.* But saith the Iesuit, I am better then the best cloth that euer was, for though we holde that God hath giuen lasting vertue to his word and sacraments, but none that we know to rags, or clouts: yet we acknowledge that as farre as clothes may one excell another, those that touched the bodies of our Lord & his mother, are the most pretious, and if we could be sure we had them, we would esteeme them aboue cloth of gold: we therefore wonder how a man comming before

fore the Lord his God, dare in his prayer make himself better then those clothes, especially hearing the Prophet cry before him, O Lord al our righteousness is like a menstruous clout. If our best be so filthy, what is our nature, what is our sin? if he answer that this is but a cauell, for he meanes that being a man he is therefore capable of grace & saluation, which the clothes are not, I thinke so also: But then why doth he enuy that milke and blood should touch them? If he meane the materiall and reall *milke* and *blood* that were in the bodies of Christ and his mother, then he is more then mad, to enuy the nayles, the launce, the cloutes, for they did touch them, and yet he cannot, and if he complaine that he may not, we aske him why then did not the Apostles take more carefull order to gather vp and preserue that *milke* and *blood*, or if they did not, at least why did they not complaine of the want of them, as he doth heere? surely either they had too little deuotion, or the Iesuits too much *superstition*.

But if he meane the vertue, merite and efficacy of the *blood* & *milke*, then let him answer vs two short questions: First, what spiritual vertue and power had that *milke*, what did it worke in our saluation, (more then the *milke* of another woman coulde) what did it merit for vs? what the *blood* did we knowe and most willingly acknowledge: but what the *milke* did or can doe, if the Iesuites can tell and teache vs, we will not refuse to learne: But supposing that it had much vertue as the *blood* (as the Iesuite affirmes, but farre be it from vs once so to thinke) then secondly wee aske

him doth he thinke the nayles, launce, & cloutes were partakers of the vertue and merrit of that *blood*, if he doe, let him shew where he receiued such diuinity: if not, then to what end complaines he to God in such a fashion.

Lord I am better then the nayles and cloutes, and yet they had blood and milke inough, but I dye for thirst.

If this be not to take Gods name in vaine, and that in a high measure, we appeale to all Christian men of reasonable iudgement.

And thus at last are we come to an end of this Iesuiticall Gospell, the impiety whereof I now remit to the censure of the Christian world:

And for my conclusion, least any should say that this is but one priuate Iesuits deede; and therefore may not preiudice the whole society of Iesuits, and much lesse the religion of Popery.

To these I answer, the booke is allowed and hath bene twise printed, and stands approoued by *Possesine*, amongst good and catholike authors. 2. Shew what Iesuit or other popish doctor hath *reproued*, or what Inquisitor or other popish magistrate hath *censured* this wickednesse. 3. Which is worst of all, It is no more in effect then others of them haue taught or approued, though not in so open & apparant a fashion: But let any Christian man iudge what diuinity is laide downe in these points that follow.

1. The Papists haue a booke called the *Mariale*, It hath bene

bene obiected vnto them that in that booke it is thus said: Salomon saith, *the name of the Lord is a strong tower*, Prou 18. 10. But Salomon knew little of the Virgin Mary let vs therefore say, *the name of our lady is a strong tower*, let the sinner flye vnto her, and he shall be sau'd: and againe: thou art a sinner, flye then to the name of Mary, that alone shall serue to heale thee: and againe,

This hath bene long agoe laid to their charge in Catalogo, te flum veritatis edissonis 1608

The Lord was with Mary, and Mary with the Lord in the same labour and same work of our redemption. for the Mother of mercy helped the father of mercy, in the worke of our saluation: and therevpon was it spoken of the first woman, *It is not good for man to be alone, let vs make him a helper*: But why then saith God, Esay 63 *I haue troden the wine presse alone, and of all people, there was no man with me*: the booke answereth, It is true Lord that thou sayest, there was no man with thee: but there was a woman with thee, which bore all the wounds in her heart, that thou didst beare in thy body.

Loe heere a peece of rare diuinity! Salomon is blamed for ignorance, that he knew but little of the Virgin, & in a sort is rebuked for saying *the name of our Lord*, and not rather the name of our Lady *is a strong tower*: and though no man did, yet a woman (namely Mary) did helpe Christ to tread the winepresse of Gods wrath, and was fellow worker with God, in the worke of our redemption.

This booke stands vnconfuted, vncondemned, vnreproued, by the Iesuits or the Romish Church, till this day, for ought that I can yet find, yet hath it bene

many yeares laid to their charge.

2. Againe, the Papiſts haue a booke, they call our Ladies pſalter, printed at Paris in the yeare 1520. or thereabouts, wherein euery one of the 150. pſalmes are in whole or in part turned from *Dominus* to *Domina*, that is from God or Chriſt, to our Lady, as

In the firſt pſalme.

Bleſſed is the man that loueth thy name O Virgin Mary, &c.

In the 19 Pſalme.

The heauens declare thy glory O Virgin Mary &c.

In the 29 Pſalme,

Bring vnto our Lady O you mighty, bring vnto our Lady worſhip and honour &c.

In the 51. Pſalme,

Haue mercy vpon me O Lady, thou that art called the Mother of mercy, and according to the bowels of thy mercyes, cleanſe me from all my ſinnes, poure out thy grace vpon me, and take not thy wonted mercy from me, &c.

In the 57 pſalme.

Haue mercy vpon me O Lady, haue mercy vpon me, for my heart is ready to ſearch out thy will, and in the ſhadow of thy wings will I reſt &c.

In the 68. Pſalme.

Let our Lady ariſe and her enemies ſhall be ſcattered, &c.

In the 72 Pſalme.

Lord giue thy iudgement to the King, and thy mercy to our Lady his mother.

In

In the 94 Psalme.

God is the God of reuenge, but thou O Lady the mother of mercy, dost bowe him to take pittie &c.

In the 96 Psalme.

O sing vnto our Lady a new song for she hath done maruailous thinges, &c.

In the 110 Psalme.

The Lord said vnto our Lady, Sit thou mother at my right hand &c.

Thus I might goe ouer all the Psalmes, but as he began he ends in the last words of the last Psalme.

Let euery thing that hath breath praise our Lady.

Now this booke stands not onely vncontrolled, but rather euen defended by the Iesuits, and those of the principall.

3 Againe, a famous Fryer & well approued amongst them, preacht this doctrine in the pulpit (amongst many other, little better.)

A man may appeale from God himselfe to the Virgin

Mary, If any Man feele himselfe agriued at the iustice of God, seeing God hath deuided his kingdome with her, for whereas God hath Iustice and mercy, he hath reserued Iustice to himselfe, to be exercised in this world as it pleaseth him: but Mercy he hath committed to his mother: If therefore any man finde himselfe agriued in the Court of Gods Iustice, let him appeale to the Court of mercy, of his mother.

This

Gregor. de 7^a
in Sol. de reb.
fidei controue
sit, sect. 3. lib.
Idololatria
cap. 10.
Bernardinus
de Bustis, in
Marialis par

This diuinity was so well relisht in the Romish Church, that after he had preacht it, he publisht it vnder the Popes owne Patronage: and the booke was againe printed within these three yeares: but what say the Iesuits to it, they testifie that this booke is a learned and godly booke, full of goodnesse and piety.

Fourthly, *Horatius Tursellinus* himselfe, a Iesuit of goodesteeme amongst them, writes thus,
 Almighty God hath made the Virgin his mother, as farre as he may lawfully, partaker of his diuine power and Maiesty.

Now surely if God haue made her fellow with him of his diuine maiesty, lesse maruel if Christ haue made her fellow in the worke of redemption. And this booke written by a Iesuit, hath publike allowance, and is dedicated to Cardinall *Aldobrandino*.

Fifthly, a great Spanish Doctor, and professor of diuinity of his order, writes thus.

We haue often seene and heard of very many, who in their extreame dangers haue called vpon Mary, and presently were deliuered: for oft times safety is sooner obtained by calling vpon the name of Mary, then by calling vpon the name of Iesus Christ the sonne of God.

And this booke is both dedicated to Pope *Clement* the 8. & receiues publike allowāce by the Iesuits: his name is *Chrysostome*, as if he were a golden mouthed speaker: but if this be his doctrine, that her mediation is as powerfull, or rather more then is her sonnes, it is pittie but he should be calld and accounted a *leaden* moth'd

Horatius Tursellinus in Historia Virg. laudans in prefat

Freuenius in H.

John. Chrysostomus a Giffione, de Seruomae 10. 2. cap. 2.

P. Freuenius apparatus vol. 1.

mouthed wretch:

By all these & many more that (as the learned know) might easily be produced, it may appere that this blaspheming Iesuit *Bonarcius*, in this his detestable comparison, of her milke with Christs blood, saith no more in effect then others both of his religion & perticular sect, and therefore it may be iustly concluded, this is the doctrine and diuinity not of him alone, but of the Iesuits, and of the popish Church it selfe, as long as it stands approued or vncondemned by them: Now then if this be the diuinity of the Romish Church.

1. That a Creatures milke may be mingled with Christs blood in the matter & merit of our saluation.
2. That it helps and heales spirituall sores of the soule as well as the blood.
3. That though no man did, yet a woman did help God in the worke of our saluation.
4. That the Psalmes may be turned from Lord to Lady.
5. That a man may appeale from God to the Virgin Mary.
6. That God hath deuided his kingdome with her, keeping iustice to himselfe, and surrendring Mercy to her.

P

7. That

7. That God hath made her pertaker with himselfe of his diuine power and Maiesty.

8. That a mans prayers are often heard, rather by and through her, then Christ Iesus.

If these I say be the doctrines of the present Church of Rome, then let the Christian world be pleased to obserue,

1. How farre the present Romish Church, is degenerate from the antient.

2. How great cause we and al Churches of God haue to seperate from such a sinagogue.

3. How iustly they may be pronounced Antichristian, who thus hainously disparage the person and office of the Mediator.

4. How vntrue it is that by many is suggested that the present religion of Rome is much reformed & refined at this day: for it is most certaine, in the former times these would haue beene condemned as blasphemies euen in the Romish Church it selfe.

And lastly you of this most Honorable and reuerend assembly of the church & Cōmon-wealth of England may here see what cause there is to pronounce the true Papists Hereticks, considering the present Church

Church holds not onely these but many other fundamentall errors, both for matter of faith, and of gouernement, which are perticularized in my Epistle.

And considering that all meanes haue beene vsed, to reclaime and reforme her, but all is in vaine, (for she is that *Babylon that will not be healed*: wherefore it is our duty to forsake her and leaue her to the iust hand of God.

Thus shall we follow the counsell of the Prophet in the like case, who saith: *we would haue healed Babylon but she would not be healed: let vs forsake her and goe euery man to his owne Countrey, for her Iudgement is come vp to heauen and lifted vp to the cloudes.*

